

UMNYANGO WEZILIMI ZASE-AFRIKA



Ukuqonda isikompilo lokuphatha ngokwendlela yase-Afrika njengoba kuvezwe emibhalweni nakumatheksthi ezilimi zase-Afrika



58/50 You are a person because of others. J.Bambo

Umhlahlandlela: AFL2602

IZILIMI ZASE-AFRIKA

**Ukuqonda isikompilo lokuphatha ngokwendlela yase-Afrika njengoba
kuvezwe emibhalweni nakumatheksthi ezilimi zase-Afrika**

Umnyango wezilimi zase-Afrika

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ISINGENISO

Siyakwemukela kumhlahlandlela we-AFL2602: **Ukuqonda isikompilo lokuphatha ngokwendlela yase-Afrika njengoba kuvezwe emibhalweni nakumatheksthi ezilimi zase-Afrika.**

Le mojuli ibekwe ezingeni 6 le-NQF kanti inamakhredithi ayi-12 emkhakheni Wezifundo Zokuxhumana kanye nezilimi emkhakheni ongaphansi komkhakha Wolimi.

Le mojuli inosizo kulabo phakathi kwenu abadinga ukuxhumana nabantu bamasiko ehlukenene. Imibhalo kanye namatheksthi ezilimi zase-Afrika kusetshenziselwa ukubonisa isikompilo lokuphatha ngokwendlela yase-Afrika kanye nokutshala imbewu yokutusa indlela okuvezwa ngayo lokho okwaziswa ngumphakathi.

Ekupheleni kwale mojuli kumele ube usukwazi ukutusa indlela imibhalo namatheksthi ezilimi zase-Afrika aveza ngayo abantu kanye nesikompilo lomphakathi wase-Afrika. Kumele futhi ube usukwazi ukutusa ukuthi ulimi olusetshenziswe embhalweni lumhlinzekela kanjani umfundi ngolwazi olumayelana nesikompilo lokuphatha uphinde ukwazi ukuxhumana nabantu baseNingizimu Afrika bamasiko ehlukenene ezindaweni zokusebenza nakwezokuhlalisana. Le mojuli kumele ikwenze ukwazi ukuxazulula izinkinga ezivele ngolwazi olutholakele kuzibonelo zemibhalo yezilimi zase-Afrika. Ngokuvamile lokhu kuzokwenza ukwazi ukubhekana nokwehlukahlukana ezimeni ezehlukene.

Kule mojuli asidingi ukuhlaziya inkulumo njengesenzo esiguquguqukayo sokwethula nokuqonda ukwenza kwabantu lapho bexhumana ngenkulumo ngokwemibono yezifundo ezibhekise ekuthini ingqondo ilusebenzisa kanjani ulimi, kanye nokuqondisisa okumayelana nokuphatha ukusebenza kwabantu lapho bexhumana ngokolimi, kunjalo-nje asifuni ukuhlanganisa lokhu nombono wokusetshenziswa kolimi kwezokuhlalisana lapho kugcizelelwa khona inhloso noma umsebenzi wenkulumo. Okungenani singamane siyixhumanise nomqondo obanzi ngokuthi sifunde ngobudlelwane obukhona phakathi kwezigameko zenkulumo kanye nezinto ezithinta ukuhlalisana nezombusazwe kanye nezamasiko. Kanjalo asizugxila enkulumeni ngokwayo, kodwa sizogxila kulokho okuvezwa yinkulumo.

Sikhethe imibhalo njengohlobo lwenkulumo esifuna ukusebenza ngayo. Ezingxenyeni zezifundo ezahlukene sizogxila emibhalweni njengenkulumo esisebenza ngayo siphinde sihlole izinhlobo ezahlukene zemibhalo ngenhloso yokuzama ukuqonda isikompilo lokuphatha ngokwendlela yase-Afrika ngokubheka ukulandelana kobuholi kanye nezinto ezithinta amagugu esizwe, umhlaba nezindawo kanye nokusimama kolimi namasiko.

Azikho izincwadi ezinqunyelwe ukusetshenziswa kule mojuli. Amatheksthi abhalwe ngolimi lwase-Afrika ozonquma ukuwasebenzisa lapho ugcizelela amatheksthi ombhalo kumele asetshenziswe futhi afundwe. Ukhululekile ukufunda nokusebenzisa imithombo yolwazi enikezwe kulo mhlahlandlela. Kuphakanyiswa nokuthi usebenzise i-intanethi ukuze uthole ulwazi oluyisendlalela mayelana nodaba oluphathelene nokufundiswayo.

Iwebsayidi i-myUnisa ingaba wusizo olukhulu kule mojuli. Kumele uvakashele njalo iwebasyidi ye-AFL2602, ukuze ubambe iqhaza ezingxoxweni ezivelayo uphinde uthole izimpendulo ezivela kubafundisi mayelana nezihloko ezithinta izivivinyo, imihlangano yokucobelelana ngolwazi kanye nokuhlolwa. Yonke imiqulu ephathelene nokufundwayo ingatholakala futhi iphrintwe kuyo iwebsayidi. Nakhona kunjalo, yonke imiqulu ephathelene nokufunda izothunyelwa kuwe njengezincwajana zokufunda. Lo mhlahlandlela uyatholakala ngohlobo lwe-CD. I-CD iyasiza njengesikhali esikuxhumanisa namanye amawebsayidi azokuhlinzekela ngesendlalela sokwazi ngamathemu iphinde ikunikeze izibonelo ezivela ezilimini nakumithombo ehlukehlukehene.

Kule mojuli kusetshenziswe izindlela zokuhlola ezahlukahlukehene. Okokuqala kunendlela yokuzihlola wena ewuhlobo lwemisebenzi eminingi ngaphakathi kwetheksthi, bese kulandela izivivinyo ezizohlolwa yilabo ababhekene nale mojuli kanye nokuhlolwa okuzokwenziwa ekugcineni kwesimesta. Uyacelwa ukuba ubheke iNcwadi Yokufundisa ka 101 (i-Tutorial Letter 101) ukuze uthole imininingwane mayelana nezivivinyo ezizohlolwa ngababhekene nale mojuli. Iningi lemisebenzi lilandelwa yizingxoxo okungenzeka ukuthi zinganikezi izimpendulo eziqondile ngoba silindele ukuthi uzenzele wena ngokwakho ucwaningo futhi uveze indlela ozibone ngayo izinto. Izimpendulo zezivivinyo zizonikezwa ngohlobo lweziNcwadi Zokufundisa (ama-Tutorial letters).

Sikufisela impumelelo kulolu hambo lwakho!

INGXENYE YESIFUNDO 1

ULIMI KANYE NOMPHEKATHI

1.1 ISINGENISO

Ngaphambi kokuba uqale ukufunda le ngxenye, uyacelwa ukuba ubheke le mibuzo elandelayo:

- Yiluphi ulimi okuwulimi lwakho lokuqala/lwasekhaya?
- Ingabe ukhuluma ulimi olungolwesibili olulodwa noma eziningi?
- Ingabe ubona ezinye zalezi zilimi njengezilimi zangaphandle?

IBHOKISI ELINOLWAZI ONGALUJABULELA

Igama elithi 'ulimi' lwedlula esigabeni eziningi, iningi lazo elizichazayo, isib. 'ulimi lokufundisa', 'ulimi lokufunda', 'ukuguquka kolimi'. Nokho, ezinye zalezi zigaba zidinga incazelo ethile. Izibonelo, ulimi lokuqala (ulimi lwebele) lwehlukani noli olungolwesibili (olunye ulimi olukhulunywayo ngaphandle kolimi lwebele olusetshenziselwa izinhloso ezithile, isibonelo olusetshenziselwa imfundo, uhulumeni), olunokwehlukani noli lwangaphandle (oluqondakala ngokungabi nezinga elikhethekile) – nokho ukwehluka phakathi kwezinhlobo zakamuva ezimbili akwemukelwa emhlabeni jikelele. (Kuguqulwe kususelwa kuCrystal, 2008:265)

Thatha ulimi lwakho lokuqala bese ucabanga ngalo ngesikhathi ulusebenzisa. Ungasho yini ukuthi lolu limi olukhulumayo wulimi okuyilonalona ocabanga ukuthi wulimi lwakho lokuqala/lwasekhaya? Ngamanye amazwi, ngabe ukhuluma ulimi lwakho lokuqala ngendlela efanelekile? Kungaba yiphutha ukucabanga kanjalo. Kunezinkulamo ezingafani ezibonakalayo olimini ngalunye kulezo zilimi esingazicabanga, okungaba indlela umuntu ngamunye akhuluma ngayo ulimi lwakhe noma ulimi lwesigodi. Konke lokhu kuphelela ekutheni kwenzekani lapho abantu besebenzisa ulimi.

Ngakho-ke kule ngxenye yesifundo siqala ngokugxila kulokho okwenzekayo ngesikhathi kukhiqizwa, kukhulunywa futhi kubhalwa ulimi. Ngesikhathi sikwenza lokho kuzomele sibhekane nemikhakha eyahlukene yolwazi ebonakele

ngesikhathi kukhiqizwa ulimi. Sesivezile ukuthi singakhuluma kanjani ngezinhlobo ezahlukene zokuhleleka kwezigaba zolimi ezinjengefonoloji, ileksikholoji kanye nohlelo lolimi, sibuyela ephuzwini esiliveze ekuqaleni. Yiziphi izinhlobo ezahlukahlukene zolimi olulodwa olunezimpawu ezahlukahlukene ezibonakala ngezinhlobo eziningi zokuhleleka kolimi emiphakathini?

1.2 KWENZEKANI LAPHO KUKHIQIZWA, KUKHULUNYWA FUTHI KUBHALWA ULIMI?

Ngenkathi abantu bekhuluma, baphimisa imisindo eminingi. Le misindo asiyizwa njengemisindo ehlukehluke enenasiphelo yezinga lomsindo (noma kungaze kube njalo ngokweqiniso). Okuyikhona yikuthi le misindo siyizwa lapho owodwa uhambisana nayo yonke eminye emincane enohlangana nayo ngezindlela ezithile, kodwa ingakwazi ukuhlangana neminye. Isibonelo, igama lesiZulu elithi (*i)ma* (mana/linda) alikwazi ukuthathwa njengegama elithi **mai* [ichashazi lisetshenziswa esifundweni somkhakha wezolimi ukukhombisa ukuthi leli yigama elingenamqondo ozwakalayo]. Zona lezo zinhlamvu zamagama kanye nemisindo kuhleleka ngendlela ethile enomqondo kulolo limi. Ngokunjalo sibona iphethini lokugcizelela nokuphakama kwezwi. Imithetho yokuhlelwa kwezingxenye zemisindo (amafonimi) ifundwa esigabeni sokufundwa ngolimi esaziwa njengeFONOLOJI. Izimpawu ezibonakalayo, eziphathelene nokuthi iphinyiswa kanjani imisindo yenkulumo (ukuphimisa) iphinde ilalelwe (ukuzwakala) kanjani, zifundwa engxenyeni yeFONETIKI.

IBHOKISI ELINOLWAZI ONGALUJABULELA

Ifonetiki ichazwa njengesayensi efunda izimpawu zokuthi abantu bayikhiqiza kanjani imisindo; ikakhulukazi leyo misindo esetshenziswa enkulumeni, futhi inikeza izindlela ZOKUYICHAZA, ZOKUYEHLUKANISA kanye NOKUYIBHALA. Amagatsha amathathu alesi sifundo ngokuvamile achazwa: ifonetiki yokuphimisa efunda ngezindlela imisindo eyenziwa (ephinyiswa) ngayo yizitho zokuphimisa; (b) ifonetiki yokuzwakala kwemisindo efunda ngezimpawu ezibonakalayo zemisindo yenkulumo, njengoba iphinyiswa ukusuka emlonyeni ukuya endlebeni; (c) ifonetiki yokwamukelwa kwemisindo efunda ngokwamukelwa kwemisindo yenkulumo, yemukelwa yindlebe, umuzwa wokwamukela kanye nobuchopho.

Ifonoloji ithathwa njengegatsha lwesifundo SEZOLIMI esifunda NGOHLELO lwemisindo EZILIMINI. Kuyo yonke imisindo ehluke engakhiqizwa yizitho

zabantu zokuphimisa, futhi efundwa esifundweni SEFONETIKI, yisibalo esincane kakhulu esisetshenziswa NGOKWEHLUKILE ezilimini eziningi. Imisindo ihlelwe ilandela uhlelo LOKWEHLUKANISA, oluhlaziywa njengamaFONIMI, IZIMPAWU EZEHLUKILE noma ezinye IZINGXENYE zefonoloji, ngokwetheyori esetshenzisiwe. (Kuguqulwe kususelwa kuCrystal, 2008:363-365)

UMSEBENZI

Ake ume okwesikhashana, ucabange ngalokho okwaziyo ngefonetiki (imisindo yenkulumo) kanye nangefonoloji (amafonimi) esiZulwini. Thola incwadi echaza ngemisindo yenkulumo yalolu limi bese ubheka indlela imisindo ekhiqizwa (ephinyiswa) ngayo. Yimiphi eminye imithombo ethinta izimpawu zokuzwakala kwemisindo yenkulumo yalolu limi?

Enye indlela ebalulekile yokuxhumana ngolimi ngeyokubhala (ezilimini eziningi luthuthukiswe uhlelo lokubhalwa kwezinhlamvu zamagama) izimpawu ezihlobene kakhulu nomsindo ngamunye osetshenziswe olimini. Nalapha kunohlelo olwakhiwe lwasondelana kakhulu olubheka umehluko othile wesimo njengongabalulekile bese kuthi omunye (isibonelo, ofeleba lapho beqhathaniswa nezinhlamvu ezincane, izingxenye eziya ngakwesokunxele noma ngakwesokudla kwendingilizi, isib. *u-b* lapho eqhathwa no-*d*) uthathwe njengobalulekile. Isifundo SOKUBHALWA KWAMAGAMA (i-OTHOGRAFI), noma okunye okungena kuso, IGRAFOLOJI noma IGRAFEMIKI, sihambisana nesifundo sefonoloji ngezindlela eziningi. Ngaphandle kwengxubevange edume kabi yokupelwa kolimi, kunemigomo evamile, isib. inhlanganisela yezinhlamvu zamagama evunywa wulimi kanye naleyo engavunywa wulimi. Kulokhu cabanga ngezinhlanganisela ezivunyelwa esiZulwini kodwa ezingavunyelwa kolunye ulimi lwase-Afrika. Bhekisa ezinhlwini zamatemu kanye nezokubhalwa kwamagama ezikhona ezilimini ezehlukene zase-Afrika ezisemthethweni eNingizimu Afrika.

Siyazi ukuthi iqoqo elincane lemisindo kanye nezinhlamvu zolimi zingahlanganiswa ukuveza isibalo esikhulu esinganamphelo SAMAGAMA enkulumeni nasekubhaleni. Le zingxenye zolimi zenza ukuthi sikwazi ukukhuluma sibhekise kuzo zonke izinto, izenzo kanye namazinga, thina malungu omphakathi esifisa ukukwehlukana esibalweni esephelele samagama abhalwe kuzichazamazwi. AMAGAMA anencazelo kanye nesakhiwo esiwenza ahlobane hhayi nomhlaba ongaphandle kolimi kuphela kodwa okuwenza ahlobane namanye amagama olimini, isibonelo igama esiZulwini elithi *embatha*

lihlobene namagama athi *embethe, embathisa, embathwa*, njll. Isifundo ngamagama singumsebenzi weLEKSIKHOLOJI, kodwa imithetho ekwakhiweni kwawo iyefana nemithetho yegramamafuthi isondelene kakhulu nayo. Kungakho-ke UHLELO LOLIMI (igrama), okuyindlela yochazwa ngokuhleleka kolimi njengoba kutholakala enkulumeni noma embhalweni, yinto esiyibheke kakhulu lapho silandela le ndlela. Izingxenye zolimi ezinjengamafonimi, amamofimi kanye namagama kuhlangu kube yizingxenye ezinkulu, uhlelo lolimi luhlanganisa amaqoqo axubile emithetho echaza ngalezi zinhlanganisela.

IBHOKISI ELINOLWAZI ONGALUJABULELA

Ileksikholoji yigama elisetshenziswa esifundweni seSEMANTHIKSI ukubhekisa kuwo wonke amagama atholakala olimini (okubandakanya umlando walo). Leli gama lehlukaniwa ne**leksikhografi**, okuyindlela nesayensi yokwakha izichazimazwi, okuyisenzo esenzo ngama**leksikhografa**. Ileksikhografi ithathwa njengegatsha le-‘applied lexicology’. (Adapted from Crystal, 2008:278)

UMSEBENZI

Ngabe zikhona izichazamazwi kanye nezincwadi zohlelo lolimi ezibhaliwe olimini lwakho? Thola eyodwa yazo bese ufunda ngeleksikhografi yalolu limi ngokubhekisa kolunye ulimi noma olimini lwangaphandle olusebenzisayo.

Ubudlelwane bezincazelo ohlelweni lolimi bungumsebenzi weSEMANTHIKSI, okuyisifundo sezincazelo, ngakho-ke isemantiksi iyisifundo esiphathelene ngokulinganayo nomkhakha weleksikhografi kanye nohlelo lolimi. Okokugcina, izincazelo zamagama asetshenziswe ezimeni ezithile kubhekiswa kuzo kuPRAGMATHIKSI, okuyisifundo esiphathelene namandla okuxhumana ngolimi olukhulunywe. Kusetshenziswa amagama amabili ekubhekisa ekubambisaneni kohlelo lolimi kanye nokusetshenziswa kohlelo lolimi: ISIFUNDO SEZOLIMI KUMATHEKSTHI kanye NOKUHLAZIYWA KWENKULUMO ENGABHALIWE KANYE NEBHALWE PHANSI. Zonke izinhlobo zokuhlela (kodwa eziphawulwa kakhulu yileksikhografi kanye nohlelo lolimi) zingena esakhiweni samaTHEKSTHI, okuyiwona ezenza inkulumo engabhaliwe kanye nebhaliwe phansi.

UMSEBENZI

Thatha itheksthi ebhalwe phansi olimini lwakho lwase-Afrika bese uyihlaziye ngokwezigaba ezilandelayo:

- Isakhiwo segama, okuyisakhiwo kanye nenhlanganisela yamamofimi ukuze kwakhiwe igama, izigaba zamagama, njll. kanye nesakhiwo 'samagama abolekiwe'.
- Isakhiwo somusho, okungamagama asetshenziswa ekwakheni umusho, umsebenzi wegama ngalinye, isib. njengomenzi/inhloko, umenziwa, isenzo,

INGXENYE YESIFUNDO 2

UKUSIMAMA KWEZILIMI KANYE NAMASIKO ASE-AFRIKA

2.1 ISINGENISO

Engxenyeni Yesifundo 1 sibheke lokho okwenzekayo lapho kukhulunywa ulimi. Siphinde sabheka indima enokudlalwa ezemibhalo ekusombulukeni kolimi. Kule Ngxenye Yesifundo sibheka ukuthi izinhlobo ezehlukene zemibhalo zingasiza kanjani ekugcineni nasekulondolozeni ulimi, ikakhulukazi esimeni lapho ezinye izilimi namasiko ziba nethonya emphakathini womhlaba esiphila kuwo.

Ngabe usuke wacabanga nje ngolimi lwakho lushabalala? Uma lushabalele ulimi ngabe isiko lakho lona lisazoba khona yini? Abantu abakhuluma lolu limi bazolwedlulisela kanjani ulwazi mayelana nezifundo ezaziswayo esizukulwaneni esilandelayo? Wonke umphakathi uyazama, ukubona lokho noma ungakuboni, ukusimamisa isikompilo lawo lokuphatha. Ekuhambeni kwesikhathi eside imiphakathi ivikele, yagcina yaphinde yasimamisa lokho ekwazisayo ezilimini nasemasikweni ayo. Noma kunjalo kunyenzeka ukuthi ezinye izilimi kanye nezinqubo zamasiko kushabalale bese kungena ezinye izilimi esikhundleni sakho. Lapho kwenzeka lokhu imiphakathi ekhuluma lezo zilimi, ivame ukulahlekelwa isiko layo. Noma ukulahleka kolimi kungaba ngokuzikhethela noma ngokungazikhetheli, kuvame ukuhambisana nengcindezi ethini ngaso sonke isikhathi, futhi kaningi kuvame ukuzwakala njengokulahleka noma uphawu lokwehlulwa komphakathi. Uma ubheka ukuthi isiko liyaguquguquka nokuthi siphila esikhathini okubonakala kuso amazwe omhlaba esondelana kungaba wukulutheka ukulindela ukuthi isiko ngalinye ligcineke liphelele futhi lizimele lodwa. Alikho isiko elingathelelwa ngamanye amasiko angaphandle noma akhelene nalo. Noma kunjalo, ukubaluleka kokhondolo nezinto ezichaza isiko kuvame ukwamukelwa futhi kuvikelwe. Ngakho-ke, ngaphakathi kwesiko kunezinqubo nokhondolo okuhloswe ngazo ukusimama kwalelo siko, kunjalo nokuzimela kwalabo bantu.

Abantu emhlabeni wonke basimamise imibono yabo eyehlukene ngomhlaba nehambisana nohlelo lolwazi lweminyaka eyizinkulungwane, ngesikhathi behlangabezana nezinkinga ezinkulu kwezenhlalo ngenxa yamandla enguquko abahlangabezana nazo ezingaphezulu kokulawula kwabo. Iningi lezifundo ezingimongo, izinkolelo nezinqubo ezihambisana naleyo mibono ngomhlaba zisindile futhi ziqala ukwemukelwa njengezinesithunzi nakusizukulwane

sanamuhla njengoba bezenza esizukulwaneni sesikhathi esedlule. Ukujula kolwazi lomdabu okuzimelele ekuhlaleni kwesikhathi eside endaweni kunikeza izifundo ezingenza ukuthi bonke abantu bazuze, ukusukela kofundisayo ukuya kusosayensi, njengoba sininga indlela yokuphila kulo mhlaba eyanelisayo nesimeme.

Igama elithi ukusimama lithintana nayo yonke imikhakha yempilo. Lihambisana nokulungiswa nokugcinwa kwezinhlelo noma izinto ezikhona endalweni. Cabanga ngalo leli gama – ukusimama – bese uzibuza ukuthi yini ekusimamisayo. Yini eyenza impilo ifanele ukuphilwa? Yini eyenza ukuthi lokho okuyikho nalokho okwenzayo kube nomqondo nenjongo? Yini oyidingayo ukuze ungaphili nje kuphela kodwa uqhubeke nokuphila? Uma uqala ukucabanga ngokusimama ngale ndlela, uqala ukwengeza ohlwini lwakho izinto ezingaphezulu komoya namanzi acwengekile. Uqala ukwengeza umndeni, umphakathi nokubusa ngokwentando yeningi. Uqala ukubandakanya ukwehlukahlukana, ukulingana nobulungisa kwezokuhlalisana. Ubala imisebenzi nezempilo kanye nemfundo. Uphinde ufake ubunkondlo ubandakanye nothando, ubuhle, ubuciko nomculo, umlando, amagugu esizwe, yebo ngisho nenkondlo imbala. Kule ngxenye sibheka imizamo yokuvikela nokugcina izilimi kanye namasiko.

Emongweni wakho, ukusimama kuphathelene nathi bantu esixhumana silethe ithonya ezindaweni esihlala kuzo ngobubanzi bazo. Kanjalo uma abantu besibuza ukuthi, “Isiko lihambisana kanjani nokusimama?” siphendula ngokuthi, “Isiko lingehlukaniseka kanjani nokusimama?” Asidingi yini ukuthi sibheke ukuthi sizithatha kanjani izinqumo mayelana nezimpawu zekusasa lethu sisonke, kanye nomphumela wokuziphatha ngendlela efanele mayelana nezinqumo esizithethe? Sibuveza kanjani ubuntu bethu siphinde sikhuthazane?

Sikhethe ezemibhalo njengohlobo lwenkulumo esizobe sisebenza ngalo kule mojuli ngoba ezemibhalo zisivumela ukuba sifinyelele kubuhlakani balabo abeza ngaphambi kwethu, abafunda izifundo ezinzima zempilo, futhi baqopha phansi lokho abakubonile empilweni ukuze sikwazi ukufunda siphinde sithole nobuhlakani ngaphandle kokuthile senze amaphutha nenziwe ngabanye. Ezemibhalo zimele futhi ziphinde zibheke indlela okubonwa ngayo umhlaba kanye nolwazi olwatholwa ngabantu kulowo mphakathi noma kulelo qembu labantu: okusho ukuthi, ezemibhalo zisitshela kabanzi ngokuthi umhlaba uqondwa kanjani ngumphakathi lowo umbhali ayingxenye yawo, oqondakala hhayi ngokwengqondo kuphela kodwa nangokwezimpawu kanye nangokomoya. Ngenxa yokunotha kwezemibhalo ngalokho okususelwa ekhanda, ngezinto

eziphathekayo kanye nangamandla azo okuveza okuthile, ezemibhalo ziyindlela enempumelelo yokuqonda isiko lesikhathi esithile, noma izinga elithile labantu, noma iqembu elithile lezenhlalo noma lobuzwe. Kanjalo ezemibhalo zingasenza siqonde ukuthi izikhathi, amasiko namazinga abantu kwehlukahlukene kaniani kanye nokuthi kufana kanjani. Ngaphandle kwalokhu kuqonda ngokwehlukahlukana kolwazi lwabantu ekuqhubekeni nasekwenzekeni kwabo, sizohlala emhlabeni esingezukwazi ukwenza umehluko wezinto ngendlela enomqondo.

Izilimi zomdabu zaseNingizimu Afrika ziziqhenya ngokwehlukahlukana okucebile kwemibhalo yazo zonke izinhlobo, ukusuka emisebenzini yokubhala esikhathini sangaphambili ukuza emisebenzini yesikhathi samanje, efaka iprozi, umdlalo, izinkondlo nobuciko bomlomo. Imisebenzi egqamile engaqhathaniswa nemisebenzi kaShakespeare ekhiqizwe ngezilimi zomdabu zaseNingizimu Afrika ifaka eyababhali abaziwayo abanjengo-OK Matsepe (eSisuthwini saseLeboa), BW Vilakazi (esiZulwini), SEK Mqhayi (esiXhoseni) kanye no-TN Maumela (esiVendeni). Ukhululekile ukuthi ubheke eminye yale misebenzi ebhaliwe ngesikhathi uqhubeka nale mojuli. Kule ngxenye sizobheka ukuthi ezemibhalo ezibhalwe ngezilimi zomdabu zaseNingizimu Afrika zikuveza kanjani ukusimama kwezilimi namasiko ase-Afrika ngokugcizelela ikakhulukazi ebucikweni bomlomo.

2.2 UBUCIKO BOMLOMO

Ubuciko bomlomo bubhekise kwinhlanganisela yezinqubo zamasiko nezinkolelo ezenziwa ngumphakathi othile bese zidluliselwa ngomlomo ukusukaa kusizukulwana esithile ukuya kwesinye. Ubuciko bomlomo bubuye baziwe njengobuciko bokukhuluma noma ezemibhalo zomlomo. Ubuciko bomlomo bufaka phakathi izingoma, izinkondlo, imidlalo, ukusina, iziphicaphicwano, izaga kanye nezisho. Buphinde bubeke indlela okwabelanwa ngayo ngalezi zinto zomdabu. Imiphakathi ivame ukwethembela olwazini olwethulwa ngabadala njengesisekelo noma abeluleki balokho okusha. Noma indlela yokukwethula izinganekwane, izaga neziphicaphicwano ifana, lezi zinhlobo zobuciko bomlomo ziyehluka kweyeme olimini olukhulunywa ezindaweni ezehlukene, kweyeme olimini olusetshenziswa ngumxoxi kweyame nasekuguququkeni kwezikhathi. Izinganekwane, izaga neziphicaphicwano, njengohlobo lweprozi efundisayo, zizosetshenziswa lapha ngenhloso yokukhombisa ukuthi imiphakathi yomdabu yaseNingizimu Afrika beyizedlulisela kanjani izinqubo nokhondolo obekuhloswe ngazo ukusimamisa amasiko abo. Lezi zinhlobo zobuciko bomlomo zinikeza izeluleko, ziyexwayisa, ziyathethisa ziphinde zigququzele ukucabanga nokuziphatha okuhle. Okuphakathi kwalezi zinqubo nokhondolo yizifundo zokusimamisa isimilo njengobuntu, inhlonipho, izenzo zobumnene kanye nokunakekela.

2.2.1 Izinganekwane

Izinganekwane yigama elivame ukusetshenziswa ukubhekisa ezinhlotsheni zezindaba zasendulo ezifaka izinsumansumane, izingelokanye nezinsumo. Imvelaphi yalezi zindaba ayivamile ukwaziwa kodwa zedluliselwa kusizukulwane ukuya kwesinye. Zivame ukuguquka nezikhathi noma ngokwesitayela somxoxi kodwa ingqikithi okubhekiswe kuyo ihlala injalo. Izinganekwane ziyiqoqa lomlando; ngakho, akekho umuntu ongathi ungumnini kumbe unamalungelo azo. Zihlanganisa izingqikithi ezibanzi ezifaka ukwethembeka, ukubambisana, ubumnene, ukuba wusizo nokwexwayisa ngomhobholo, umona, inzondo kanye nesihluku.

Umxoxi noma umlandi wenganekwane kuvame ukuthi kube ngumuntu omdala, kaningi ongugogo kanti abalaleli kuba yizingane, izizukulu zakhe. Izifundo engumlayezo oqukethwe yizindaba zifundwa ekhaya. Ziningi izinto ezedluliswa ngendaba eyodwa nje kanti nabantwana bakhula bewazi umehluko phakathi kokuhle nokubi. Baphinde bafunde ngemvelaphi yabo nokuthi isizwe sabo, kanye nomphakathi wabo umayelana nani; yini okumele ixwaywe nokuthi yini okumele kugcinwe ukuze bazazi ukuthi bangobani.

Funda isibonelo esilandelayo senganekwane ebhalwe ngeSepedi (Sesotho sa Leboa), (kunikezwe isihumusho sesiZulu):

Matubule, ngwana 'a mma

E be e le nonwane!

Keleketla!

Kgalekgale go kile gwa ba le monna yo mongwe a na le mosadi le bana ba babedi, Bana ba e be e le mošemane le ngwanenyana. Mmago bana o ile a hlokofala gomme tatago bana ba a nyala mosadi yo mongwe. Mosadi yo mofsa yo o be a hloile ngwana yo wa mošemane kudu ka ge a be a le bohlale kudu. Mosadi o ile a dira gore monna yo le yena a hloye ngwana wa gagwe wa mošemane. Monna yo le le mosadi yo mofsa ba rera go bolaya mošemane yo. Ba be ba loga maanomabe a bona pele ga ngwana wa ngwanenyana ba nagana gore ka ge e sa le yo monnyane ga a kwešiše se ba se bolelago. Ngwanenyana yo o be a ekwa ka moka tše ba di bolegago ka kgaetšedi 'agwe. Ka mehla mošemnane yo o be a eya madišong. Ka letšatši le lengwe monna yo le mosadi wa gagwe ba rera go tšhelela mošemane yoo mpholo ka dijong. Ge mošemane a boa madišong kgaetšedi 'agwe o be a mo hlakanetša gomme a thoma go opela:

"Matubule, ngwana mma

O se ka bo ja bjouwe

Bo na le more bjouwe

Makorere kore kore
Makorere kore kore"

Mošemane a kwa košana ya kgaetšedi 'agwe a se je dijo tšeo. Gosasa ge mošemane a eya madišong monna le mosadi ba šala ba loga maano a mangwe a go mmolaya. Ba kwana ka la gore ba epe molete ka moraleng mo a tlwaetšego go dula gona. Ba o epa ba re mogongwe ge a boa madišong o tla dula fao molete o lego gona. Manthapama ge a fetša go hlwaela dikgomo kgaetšedi 'agwe ya opela:

"Matubule, ngwana mma
O se ka dula mouwe
Go na le more mouwe
Makorere kore kore
Makorere kore kore"

Mošemane a kwa košana ya kgaetšedi 'agwe gomme ge a tsena ka moraleng a se dule fao molete o lego gona.

Monna le mosadi ba re:
"Na bjale re tla dira bjang?"

Ba loga leano le lengwe. Ba ile ba dira ntlwana lesorong la lešaka la dikgomo. Monna yo a botša mosadi wa gagwe gore o tla lalela mošemane ka gare ga ntlwanma yeo ge a tlo hlwaela dikgomo. Mošemane ga a boa madišong ngwanabo a opela:

"Matubule, ngwana mma
O se ka tsena mouwe
Go na le more mouwe
Makorere kore kore
Makorere kore kore"

Mošemane a kwa koša ya ngwanabo a tšea thoka a re:
"Molepe wa papa, molebe!"

Monna a napile a tšwa ka ntlong yeo a tšhaba gore mošemane o tlo mmolaya ka thoka yeo.

Mpho! sa mosela 'a nkota!

(Zenzile, ngane kamama: Emandulo kwakukhona indoda eyayikade inonkosikazi kanye nezingane ezimbili, umfana nentombazane. Kwathi ngokushona kukamama wazo, uyise wase ethatha enye inkosikazi. Le nkosikazi entsha wayezonda umfana ngoba ehlakaniphe kakhulu. Wenza ukuba nendoda izonde indodana yayo. Indoda nenkosikazi yayo entsha benza uzungu lokubulala umfana. Lokhu babekuhlela beseduze nentombazane, becabanga ukuthi iseyincane kakhulu ukuba ingaqonda abakushoyo. Intombazane yakuzwa konke ababekusho ngmfowabo. Ngazo zonke izinsuku umfana wayephuma eyokwelusa imfuyo. Ngolunye usuku indoda nenkosikazi yayo bafaka ubuthi ekudleni komfana. Uthe ebuya ekweluseni umfana udadewabo wamhlangabeza ecula iculo elithi:

"Zenzile, ngane kamama
Ungakudli lokho
Lokho kunobuthi (kunoshevu)
Awoqaphela, awoqaphela
Awoqaphela, awoqaphela."

Umfana walalela iculo likadadewabo wangakudla lokho ukudla. Ngosuku olulandelayo wahamba waya kolusa izinkomo, indoda nenkosikazi yayo basala ekhaya, bakha elinye icebo lokubulala umfana. Bavumelana ngokuthi bazokwemba umgodi elawini lapho umfana avame ukuhlala khona. Bawugubha lowo mgodi benethemba lokuthi uzothi uma ebuya ekweluseni ahlale lapho kunomgodi khona. Ntambama, ngemuva kokungenisa izinkomo esibayeni udadewabo wacula ethi:

"Zenzile, ngane kamama
Ungahlali lapho,
Kwembiwe umgodi,
Awoqaphela, awoqaphela
Awoqaphela, awoqaphela."

Umfana walalela iculo likadadewabo kwathi ngenkathi engena elawini, akazange ahlale lapho okwakwembiwe khona umgodi.

Indoda nenkosikazi yayo bazibuza bathi:

"Manje sizokwenzenjani?"

Benza elinye futhi icebo lokubulala umfana. Bakha indlwana encane esangweni lesibaya sezinkomo. Indoda yatshela umkayo ukuthi yona izolala otshanini, ilinde umfana lapho elethe izinkomo esibayeni. Ngesikhathi umfana ebuya ekwaluseni udadewabo wacula, ethi

"Zenzile, ngane kamama
Ungangeni lapho
Indoda ilinde esangweni
Awoqaphela, awoqaphela
Awoqaphela, awoqaphela."

Umfana walalela iculo likadadewabo, wathatha iwisa lakhe waqonda endlwaneni esesangweni lesibaya ethi,

"Ndlwana encane kababa, ngiqonde kuwe!"

Indoda yabaleka emzini wayo, yesaba ukuthi umfana uzoyibulala ngewisa.

Cosu sou iyaphela!

(Van Schalkwyk: 2005, ihunyushelwe esiZulwini.)

- Shono isifundo sokuziphatha osithole kule nganekwane.
- Uma ucabanga ukuthi kunezifundo ezingaphezulu kwesisodwa ongazifunda kule nganekwane, ucabanga ukuthi yisiphi isifundo esisemqoka endabeni?

Njengabalaleli/ abafundayo senziwe sabona ukuthi okuhle kuyaye kwemboze okubi okwenziwayo. Ezifundweni esingazithola kule nganekwane singabala ezilandelayo: izinkinga izingane ezahlangabezana nazo ngemuva kokushona komzali, ukungabi nesisekelo (kulokhu, ubaba uvumela ukuba asetshenziswe kunokuba axhase izingane ezisengozini), umona, ukusebenzisa abantu ukuba bajikele imindeni yabo, ukubaluleka kozalo ukuba lubambane, ukubhekisa/ ukulalela labo obathandayo.

Khumbula ukuthi kuphawuliwe ngaphambili ukuthi izinganekwane zingaguqulwa ukuba zihambisane nesikhathi esiphila kuso. Isibonelo salokhu yinganekwane yesiZulu engezansi.

Izikelelu ezingazange zikhokhelwe

Kwesukasukela!

Cosu!

Kwakukhona izilwane ezintathu, imbongoloinja nembuzi. Lezi zilwane zathatha uhambo ngezinyawo. Zahamba zahamba, kwathi sezisendleleni zakhathala. Kwase kuqhamuka imoto, zayimisa zacela ukugibela. Umnikazi wemoto wabuza ukuthi zinayo yini imali yokumkhokhela, izilwane zathi yebo zinayo, ngoba zikhathele futhi liselide nebanga ezazisazolihamba.

Umnikazi wemoto wathi zingagibela. Yahamba-ke imoto, yaze yayofika lapho zazizokwehla khona. Zathi uma zehla, imbongolo yakhokha imali yayo eyayibizwe umshayeli wemoto, yasuka yahamba. Wajabula umnikazi wemoto ngesenzo sembongolo. Inja nayo yakhokha imali yayo kodwa kwatholakala ukuthi imali yayo ihlangene, umnikazi wemoto wathi kuzomele ilinde ukuze ithole ushintshi wayo. Imbuzi yona yabasathe mpumpu, lutho imali. Yabona ukuthi akukho okuzoyisiza, yathi galo yephuka, yayongena ehlathini.

Isenzo sembuzi samthukuthelisa umshayeli wemoto. Umshayeli wemoto washaya wachitha engasayinikangainja ushintshi wayo. Isenzo somshayela sashiyainja ithukuthele nayo ngoba ingasawutholanga ushintshi wayo. Yabona kufanele ukuthi igijimise imoto hleze umshayeli eme, ithole ushintshi wayo. Yagijimainja, yagijima yaze yakhathala. Ukusuka ngalolo suku, ithi ingasuka imoto,inja ithathele ngemuva kwayo ngethemba lokuthi izowuthola ushintshi wayo.

Nayo imbuzi futhi ithi ingabona imoto, ithi ngaze ngavelelwa. Ibaleka ngesikhulu isivinini. Kanti izimbongolo zona, aziyigqize qakala imoto, ngisho ingaqhamuka indiza, ziyazimela nje zinganyakazi nakunyakaza ngoba zazi ukuthi zasikhokhela sonke isikelelu.

Cosu, cosu, iyaphela.

Noma le nganekwane seyenziwe yaba ngeyesimanje ngokufaka izinto ezinjengemali nezimoto, indikimba isasifanela isimonhlalo sasemandulo. Enye

indlela eyehlukile yale ndaba ibingaxoxwa idluliselwe kwabanye yileyo emayelana nesifundo sokwemthembeka.

Le ndaba iqhathanisa ukwethembeka nokuziphatha okungenakwethembeka kanye nenomonakalo owenzeke ebudlelwaneni phakathi kwabalingiswa. Ukwethembeka yinto eyaziswa kakhulu nethathelwa phezulu emiphakathini yase-Afrika. Ukuze lokhu kuvikelwe, kugcinwe futhi kudluliselwe kusizukulwane esizayo, ziningi izinganekwane ezixoxwayo ngokwethembeka. Lezi zinganekwane ziphinde zisetshenziselwe ukutshala imbewu yentshisakalo kubantu ukuba bathembeke, zenza abantu baqonde izenzo ezakha noma zibukele phansi ukwethembeka. Lezi zinganekwane zitshala imbewu etusa ukuthi bubaluleke kangakanani ubudlelwane phakathi kwabantu nokuthi zakha ziphinde ziqinise ubungani. Njengembongolo ennganekwaneni, uma ungakweleti muntu asikho isizathu sokwexwaya. Kanti uma ubukade ungenakho ukwethembeka uzodliwa ngunembeza njalo.

Kule ngxoxo sibonile ukuthi ukuxoxwa kwezinganekwane kwedlulisa isifundo esibalulekile sokuziphatha esizukulwaneni esizayo. Ngezinganekwane imiphakathi yase-Afrika iqinisekise ukuthi ukuphila kwayo kanye nokuzazi ukuthi iyimiphakathi yase-Afrika, okuyizilimi namasiko ayo kuyasimamiswa.

2.2.2 Izaga

Izaga zivame ukuchazwa njengenkulumo emfushane nenamandla enobuqiniso kanti zisetshenziswa kumasiko omhlaba amaningi. Zisuselwa ekubhekeni indalo nasolwazini abantu abaluthola lapho bephila khona. Zivame ukwaziwa ngabantu balowo mphakathi bese zidluliselwa esizukulwaneni esilandelayo. 'Izaga zase-Afrika zisebenza kakhulu ekulawuleni umphakathi. Ngoba ziveza izifundo noma izindlela zokuziphatha komphakathi, ziyindlela ekahle yokutusa ukuziphatha okuhle ngendlela evumelekile. Njengoba zibeka amaqiniso ngendlela enobuhlakani nenempumelelo zifanele ukuphawula ngokuziphatha kwabanye abantu. Zisetshenziselwa ukuveza okuvumelekile nokungavumelekile emiphakathini; ukutusa labo abalandela izindlela zokuphila ezemukelekile kanye nokugxeka noma ukujivaza labo abaphambukayo; ukwexwayisa, ukudlelezela noma ukuhleka okunokubhuqa kwembangisa noma isitha, ukweluleka noma ukuxwayisa umngani lapho isenzo asenzayo singaholela ekungqubuzaneni komphakathi, ubutha obusobala noma ukujeziswa ngumphakathi ngendlela eqondile.' (Bascom 1965:295).

Njengazo izinganekwane, izaga zase-Afrika zazedluliselwa ngomlomo kusizukulwana esilandelayo. Zazisetshenziselwa ukukhanyisela isizukulwane esilandelayo ngemigomo yokuphila impilo enhle, efanelekile nekhiziza izithelo ezinhle emphakathini. Zaziphinde zikhumbuze abantu ngamagugu aqakanjiswa yimiphakathi ekhuluma ulimi olufanayo nonamasiko afanayo. Zazifundisa ngezinto ezaziswayo ezinjengothando, inhlonipho, ukukhuthala, ukwethembeka kanye nokuba yisakhamuzi esihle. Noma zazenzelwe ukufundisa izingane, izaga ngobunjalo bazo obubeka inkulumo ngokungathekisa, ziyafinyeza inkulumo futhi zifaneleke ukusetshenziswa ezinganeni esezikhulile kanye nakubantu abadala.

Abantu base-Afrika bakudala babebheka ukuziphatha kwezinto endaweni abahlala kuyo. Kanjalo kunikeza umqondo ukuthi kungani indlela yokuphila yezinye izinto eziphilayo isetshenziswa ngokungathekisa ezelulekweni nasekufundiseni kwezaga. Izaga zisetshenziselwa ukusimamisa isimilo kanti zakhiwe ngendlela yokufanisa impilo endaweni okuhlalwa kuyo, ukuze kufundwe okuhle ezilwaneni nasemvelweni kanye nokugxibha ukuziphatha kwabantu okungenabantu. Lena ngenye yezindlela eziningi umphakathi wase-Afrika obowusimamisa ngayo ukuphila kwawo kanye nendlela yawo yokuphila. Iningi lalezi zaga linomthelela oqondene namasiko abantu kanye nendaweni abahlala kuyo. Zithinta zonke izingxenye zempilo yomuntu. Phakathi kwalezi, sithola izaga eziphathelene nempilo yomndeni, ukukhuliswa kwezingane, ukuziphatha okwemukelekile emndenini, ukuziqhenya, ukubonga nokungabongi, ukungabi nobuntu, ukuba nobungani, inzondo kanye nenhlanhla.

Ngenxa yemibono yabo enamandla yokuziphatha okwemukelekile ezimeni zomndeni, abantu base-Afrika banezaga eziningi ezimayelana nempilo yasekhaya ezinjengomshado, ukuphila ngokuthula emindenini kanye nokuba ngabazali abahle. Isaga sesiZulu *Induku kayiwakhi umuzi*, kanye nesihambisana naso seSepedi esithi *Thupa ga e age motse* sithumela umlayezo ocacile wokuthi ukuhlukumeza abesifazane akuyona into eyamukelekile. Izaga ezinjalo, kanye nezinye ezifana nazo zidala umbono owesekela ukukhulumisana, ukuthula, ukuthobelana kanye nokubuyisana phakathi kwengxabano nobunzima ezimeni zomndeni.

Isaga sesiZulu *Umendo kawuthunyelwa gundane* sinikeza owesifazane osemncane osesondele ukugana isibindi sokuqhubeka, noma engazi ukuthi yini azoyithola phambili ngethemba lokuthi uzothola umshado kuyinto ejabulisayo. Izinkinga angahle ahangabezane nazo azikwazi ukubikezelwa. Ngisho

negundane imbala lingeke lathunyelwa ukuyobheka ukuthi impilo yakhe izoba njani ngaphambi kokuba aphulukundlele lapho. Uma bekungenzeka lokho, luningi usizio beluyogwemeka.

Izaga ezimayelana nofuzo nazo zikhona emasikweni lase-Afrika. Izaga zesiZulu: *Ukhamba lufuza imbiza, Inkovu iphuma ethangeni nesithi Ikhikhizela lihluma esiqwini, ziyefana, zigqamisa umqondo wokuthi ingane ikhombisa izimpawu zoyedwa noma zabo bobabili abazali bayo.*

Siphinde sithole izaga ezimayelana nokukhulisa abantwana. Isaga sesiZulu *Akunyathi yahlulwa yithole* sikhombisa ukuthi noma inyathi endala ikwazi ukukhulisa umntwana wayo, kanjalo nabantu bangakwenza lokho. Abadala kaningi banolwazi oluningi ukwedlula izingane zabo ngalokho basethubeni elihle kunabo. Isaga sesiZulu *Akukho silima sindlebende kwabo* (No fool is long-eared at home) siyagqugquzela kubantwana abazalwe bekhubazekile. Sazisa umphakathi ukuthi umphakathi ukuthi izingane emndenini kazifani zonke. Izingane ezizalwa zinokhubazeka zithandwa ngokulinganayo nezingane ezizelwe zingenakho ukukhubazeka ngabazali bazo ngoba indalo ingazange ibe nesihawu kuzo. Zonke izingane zinendawo ezinhliziyweni zabazali bazo.

Izaga zivama ukufaka ugqozi nentshisekelo kubantu. Isibonelo salolu hlobo lwesaga sesiZulu ngesithi *Indlovu kayisindwa ngumboko wayo*, ngolimi lweSepedi: *Tlou ga e šitwe ke mmogo wa yona*. Njengendlovu, yona enomboko omude kodwa iwuthwala kalula, kanjalo nomzali; akaphazamiseki sanhlobo ngokukhulisa nangokunakekela izingane zakhe. Silindele ukuba uthole ezinye izaga olimini lwakho ezimayelana nomndeni kanye nezindaba ezithinta umndeni.

Izaga ziphinde zabelane nomhlaba ngobuhlakani obubonakalayo kubantu base-Afrika. Ake sithathe isaga sesiZulu esithi *Inja iyawaqeda amanzi ngolimi*. Lesi saga sifundisa ngobuhlakani obenzakala ngempela obumayelana nokubekezela kanye nokuphikelela.

Ulimi lweSepedi: *Nonyana phakuphaku e bea lee le tee*. (Inyoni enamawala ibeka iqanda elilodwa); okuchaza ukuthi impumelelo ivela ekubhekeni umsebenzi owodwa, ungathathi ubeka uzama ukwenza konke.)

Imiphakathi yase-Afrika isebenzisa izaga eziningi ukutshala umoya wokulunga kuzizukulwana ezincane. Ngezaga abantu base-Afrika bafundisa

ngokwethembeka, ngokuba nesimilo esihle, ngesihawu, ngenhlonipho, ngesibindi, ngoxolo kanye nokuba mnene. Izibonelo yilezi:

Ngolimi lweSepedi: *Alela moeng gobane motlalekgomo ga a tsebje* (Lungisela isivakashi indawo yokulala/yemukela isivakashi ngoba akwaziwa ukuthi ngubani ozoletha umhlambi wezinkomo → uma sihunyushwa ngendlela eqondile, into enhle ifanelwa ngenye enhle) sisetshenziselwa ukugqugquzela ukuba nesihawu. *Isisu somhambi asingakanani, singangenso yenyoni*. Abantu base-Afrika bayazi ukuthi izihambi zingabantu abedlulayo abeneliswa yinoma yini abanikezwa yona. Lesi saga siphinde situse ukuphathwa kahle kwezihambi. EsesiZulu: *Ukupha ukuziphakela neseSepedi Go fa ke go fega*, sigqugquzela ukubuyiselana kobumnene noma kokuphana.

Ukuphana noma ukwabelana ngokudla kuyindlela yokuphila yobu-Afrika. Ake sibheke lezi zaga ezilandelayo:

NgeSepedi: *Bana ba motho ba ngwathelana hlogwana ya tšie* (Uma sihunyushwa ngendlela eqondile sithi: Izingane zomuntu zabelana ngenhloko yeboni; okuchaza ukuthi: Abantu bayabelana, noma ngabe kukuncane kanjani lokho abanakho).

NgeSepedi isaga esithi: *Dijo ke tšhila ya meno* (Uma sihunyushwa ngendlela eqondile sithi: ukudla yinsila yamazinyo; okuchaza ukuthi asikho ngempela isidingo sokuncisha omunye ukudla ngoba umsebenzi wakho kuwukungcolisa amazinyo omuntu). Lesi yisaga esigxibha isenzo sokungaphani, esigxeka futhi sigcone sibhekise esenzweni sokungabi nesihawu, usizi, kanye nokungabi nomusa.

Izaga ziphinde zexwayise ngezingozi zokuziqhenya, ukungabongi, inkani, ukungabi nobuntu, ukungabi nesimilo esifanele, ukungathembeki kanye nobuqili. Izibonelo esilandelayo seSepedi zexwayisa ngengozi yokuziqhenya:

Se bone go akalala ga bonong go wa fase ke ga bona (Uma sihunyushwa ngendlela eqondile sithi: Ungaze uthatheke ngokundizela phezulu kwenqe, ibuya phansi kalula; →incazelo ehambisana naso ithi: ukuziqhenya kwandulela ukuwa).

Izandla ziyagezana / Seatla se hlapiša se sengwe -- (Uma sihunyushwa ngendlela eqondile sithi. Izandla zigezana zombili; → incazelo yaso ithi: into enhle ifanelwe

ngenye enhle). Lesi saga sikhombisa ukubambisana. Kuhlala kunokubambisana emiphakathini yama-Afrika.

Izaga futhi zazisetshenziselwa nokweluleka mayelana nendlela yokuphatha yomdabu njengoba kukhonjiswa kulezi zaga ezilandelayo zeSepedi nezesiZulu:

EseSepedi: *Šako la hloka thobela ke mojano* --- (ngaphandle kobuholi obufanele, ukuba khona komthetho nozinzo, kunobuxakalala).

EseSepedi: *Kgorong lentšu la monna ga le šalwe morago* --- (amacala asenkantolo kumele ahlulelwe ngokungathathi uhlangothi).

EsesiZulu: *Ikhand' elixegaxegayo lofulel' abafazi* ---

Isikhundla somuntu wesilisa siyaziwa emphakathini wamaZulu. Kuyaziwa ukuthi uyinhloko yekhaya kanti inkosikazi noma amakhosikazi akhe anesikhundla esingaphansi. Umuntu wesilisa obeka abesifazane endaweni yabo efanele nguyena ongumholi ofanele. Lesi saga sisho ukuthi umuntu wesilisa okhombisa ukungakwai ukucabanga kahle nongenakuqiniseka kunzima uba yinto yokudlala.

EsesiZulu: *Ukusuzo komnumzane kuzitshwa ngumfokazana* ---

Uma izingane zisendlini, ukukhipha umoya komuntu omdala kusulelwa kuzona. Lokhu kuchaza izenzo ezingafanelekile ezenziwe ngabantu abasezikhundleni eziphakeme zesulelwa kulabo abanezikhundla eziphansi.

Ngolwazi olutholakale kulolu khondolo noma ngobunjalo bezimilo, umntwana wom-Afrika uzozinikela ekwenzeni into efanele. Nokho, kuyohlala kunalabo abaphuma endleleni benze okuphambukile. Lezi yizibonelo ezikhombisa ukuthi ulimi lusinyanyiswa kanjani ngoba kufundiswa amagama namabinzana ayiqiniso, ngaphezulu kokufundisa ngesimilo.

Ama-Afrika kanye nezinkomo bebalokhu bendawonye isikhathi eside ngendlela yokuthi izinkomo zize zaba yingxenye ebalulekile yamasiko abo. Izinkomo ziyimpahla eyigugu kakhulu, ebekelwa ezingeni eliphezulu kanti ukuba ngumnini wazo kuhambisana nomcebo kanye nezikhundla eziphezulu. Isibonelo, esikweni lesiZulu umuntu onomhlambi omkhulu wezinkomo unikezwa isikhundla esiphezulu lapho kudingidwa ngezindaba ezimayelana nomphakathi. Ubizwa *ngomnumzane*, okuyigama elihambisana nelika 'Sir' esiNgisini, kanti lokho

akushoyo kwemukelwa ngaso sonke isikhathi yilabo abanquma ngekusasa lesizwe, kanti ngakolunye uhlangothi umuntu ongenazo izinkomo ubizwa *ngomuntukazana*, ilungu labantu abasezikhundleni eziphansi futhi lokho akushoyo akuvamile ukuba kuthathelwe phezulu.

Iningi lezaga ezilimini zase-Afrika ziphathelene nezinkomo. Cishe zonke izilimi zomndeni wabantu zinamagama ekhethelo achaza izinkomo ngokobulili, ubudala, umbala kanye nokuma kwezimpondo. Izinkunzi ezithandwayo zinezibongo kanti ziyaqeqeshwa ukuba ziphendule lapho zibizwa ngekhwelo. Njengoba wazi, izinkomo zazidlala, futhi namanje zisadlala indima ebalulekile esikweni lempilo yom-Afrika. Isibonelo, emshadweni izinkomo isetshenziselwa *ilobolo/magadi* (bheka umhlahlandlela AFL1501 ingxenye yesifundo 3), uma ihlatshwa izitho ezithile zenyama yayo zinokubaluleka okuthile emasikweni, kufaka nabantu abafanele okumele badle noma baphiwe zona, ziphekiwe noma zingakaphekwa. Esinye isibonelo ukuthi *umalume* ubizwa *umalume umadlinhloko* ngoba inhloko yenkomo ehlatshiwe – evela emndenini kadadewabo – ingeyakhe. Izindima eziphsthele nezenkolo zifaka ukuhlaba nokusetshenziswa kwezitho ezahlukahlukene ezinjengegazi, amathambo nesikhumba ngezinhloso ezehlukene zenkolo; kanjalo zisetshenziswe njengabaxhumanisi phakathi kwabantu kanye nemimoya ekhona emhlabeni.

Ngenxa yokubeka izinkomo ezingeni eliphezulu ama-Afrika anakho, akumangazi ukuthi izinkomo nazo zithola indlela yazo yokuba zibe khona ohlwini lwezaga zama-Afrika. Kuzo zonke izilwane zasekhaya, yinkomo kuphela okwakhiwe ngayo izaga eziningi. Lezi ngezimbalwa zezaga zesiZulu ezimayelana nezinkomo:

Inkomo ingazala umuntu; ukubhekisa entweni engasoze yenzeka empilweni.

(Inkomo) Ikhoth' eyikhothayo. Abantu, njengezinkomo bazwela kakhulu ezenzweni zesihawu kanye nokuba nesihluku kanti bazobuyelisa okuhle abakutholile.

(Inkomo) Kayihlabi ngakumisa. Izimpondo zenkomo zime ngokwehlukana. Ezinye izilwane zimise okwezingqwele zokulwa kanti ezinye zime sengathi azikwazi ukuzivikela ngokwazo. Inkomo ebonakala sengathi iyingqwele yokulwa, ngokuyikho, ingehlulwa yileyo ebukeya ingagculisi ukuma kwayo, okukhombisa ukuthi indlela ebukeya ngayo iyadukisa.

Inkomo enomlomo kayinamasi; okuchaza: igogogo elingenalutho libanga umsindo omkhulu.

Kazi iyozala nkomoni. Nakhona izinto sezenziwa ngokwehlukile kulezi zinsuku, umuntu angazi ngaphambi kwesikhathi ukuthi kuzoba yibuphi ubulili bengane yakhe esengakazalwa, bekwehlukile esikhathini sangaphambili. Lesi saga siveza ukungabaza noma ukungabi nesiqiniseko somphumela wento noma wesimo esithile.

Phinda ubheke izaga ezilandelayo zeSepedi ezimayelana nezinkomo, kanye nezincazelo ezihambisana nazo:

Kgomo go tsošwa ye e itsošago/ itekago (uNkulunkulu usiza labo abazisizayo).

Kgomo e swarwa ka kgole motho o swarwa ka leleme (umuntu ubanjwa ngolimi lwakhe).

Kgomo ga e latswe namane e šele (abozalo bayazwelana).

Kgomo ka magamong e tsebja ke modiši (isisebenzi yisona esazi kangcono ukusebenzisa amathulusi aso okusebenza).

Kgomo ka mogobe e wetšwa ke namane (abazali bavame ukuzifaka ezimeni ezinzima ngenxa yezingane zabo).

Kgomo e rekwa serope, nku e rekwa mosela (amadoda avame ukuncoma umfazi oqinile nonamandla).

Dikgomo tša kwa modula di a tloga (ngemuva kokuba umuntu esethole lokho akufunayo ubese uyaqhubeka).

Ukubaluleka kwezinkomo njengophawu lokusimamisa izilimi kanye namasiko ase-Afrika kungaphinde kubonwe ekutheni amagama asetshenziswa ezinkomeni akukhombisa kanjani ukwehluka kwelingwistiki. Imiphakathi eyehlukene inezindlela ezehlukene zokuchaza noma zokwetha izinkomo zawo amagama, ukusukela kulingwistiki enokunotha yezilimi zabo. Isibonelo salokho ngesokusetshenziswa kwesijobelelo sesinciphiso u-*ana* noma isiqalo u- *na*-olimini lweSepedi, okuyizakhi ezinezincazelo eziningi kusemanthiksi. Lapho lezi

zigaxekiso zisetshenziswa namagama emibala yezinkomo zisho insikazi ezinkomeni. Izibonelo ezikuthebula elilandelayo zikhombisa:

Induna	Insikazi
nala	<i>nalana/ nanalana</i> (mpofu noma bomvu namabala esiswini)
thomo	<i>thongwana</i> (mnyama nobumhlophe)
khulong/ khunong/ khunou	<i>khulwana/ khunwana/ nakhulong</i> (bomvu)
ntsho	<i>swana/ naswana</i> (mnyama)
phaswa	<i>phaswana/ naphaswana</i> (mnyama namabala amhlophe)

(*ntsho* - *swana* lingasetshenziswa kubantu ngokungathekisa, kanti ubulili besifazane buqukethe incazelo enhle, okuwukuthi, kuveza ukuthi isikhulumi siyamthanda lowo muntu okukhulunywa ngaye).

Isingathekiso sisebenza ngokukhomba izinto ezithathwa njengezifanayo bese siphakamisa ubunjalo obuphakathi kwazo, ukuze enye ifane nenye. Leli su lalisetshenziswa nasesikweni lesiZulu lapho kwethiwa izinkomo amagama njengoba kukhonjiswe yilokhu okulandelayo, inkomo emhlophe enamabala amancane abomvu, ibizwa ngokuthi *amaqandakacilo*; inkomo emnyama wonke umzimba yase ina nenhloko emhlophe, leli bala elimhlophe elihamba njalo lize ligamanxe ngentamo, ibizwa ngokuthi *inkwazi*; inkomo emnyama noma ebomvu enombala omhlophe emhlane nasebusweni ibizwa ngokuthi *iqhwagi* kanti *idube* lichazwa njengenkomo ebomvu ngokugqunqile yase iba nemishwi emnyama evundlayo emzimbeni, kanti inkomo enombala wesihlabathi ibizwa *inkomo eyizihlabathi*. (Uma ngabe unentshisekelo yokwetha izinkomo zesiNguni amagama bheka M Poland (2003) – *The Abundant Herds*).

Ngokusho kukaPoland (2003), ukuphila kahle kwemihlambi kanye nokuphila kahle kwendoda bekusondelene kakhulu nezinkomo sezibe yingxenye yomoya kanye nemizwa yezimpilo zabantu. Imiphakathi yase-Afrika esikhathini esiningi ivame ukusimamisa lokhu kuxhumana okukhona ngobunkondlo nangendlela yokwetha amagama adidayo. Umehluko omncane okahle nonobuhlakani wolimi lwase-Afrika uqukethe ubudlelwane obuzothile phakathi kwamagama ezinkomo kanye nendalo lapho umbala nephethini lokufihlekile noma ukubumbeka kwezimpondo zenkomo kuxhunyaniswa ngendlela engathekisayo nemifanekiso esendalweni.

UMSEBENZI

Kule ngxoxo engenhla sibonile ukuthi izigaxekiso nezingathekiso zisetshenziswa kanjani olimini lweSepedi nolwesiZulu lapho kwehlukani izinkomo. Chaza ezinye izindlela ezisetshenziswa kwezinye izilimi?

2.2.3 Iziphicaphicwano

Okufakwe phakathi kwezinto imiphakathi yase-Afrika ezithatha njengezinto eziphezulu yiziphicaphicwano, ezibizwa ngokuthi *dithai* noma *dinyepo* ngeSepedi. *Dithai /iziphicaphicwano* zilondolozwe zavikelwa njengemidlalo eyayidlalelwa izinjongo ezahlukahlukene zadluliselwa ngomlomo kuzizukulwane ezilandelayo. Nakhona iziphicaphicwano ziyindlela yokuzijabulisa, zisebenza ikakhulukazi ekuvuseni nasekukhaliphiseni ubuhlakani bamalungu omphakathi asesemancane, zisimamisa ukuzicabangela kwawo ngokuzimela, zibasize ukuba ngabaqambi bezinto ezintsha ngoba bazi ngomhlaba obazungezile baphinde bakwazi ukuxazulula izinkinga ababhekene nazo. Njengoba iziphicaphicwano zeyeme ekubhekeni ngokucophelela indawo okuhlalwa kuyo, luningi ulwazi olutholakalayo ngokuziphatha kwabantu, ukuthi umphakathi uhleleke futhi usebenza kanjani nokuthi izilwane nezinye izinto eziphilayo ziziphatha kanjani. Iziphicaphicwano ziphinde zisetshenziswe njengembewu elungisa kahle izinkambiso kanye nalokho okwaziswayo emphakathini othile. Ziphinde zenze ngcono ikhono lokuxhumana kumalungu omphakathi asesemancane nabanye abantu ngendlela eyamukelekile nenokuthula, kanjalo kugququzeleka ubumbano kanye nokusebenzisana kwamaqembu omphakathi.

UMSEBENZI

Imidlalo eminingi yayidlalwa yimiphakathi yase-Afrika engafundanga ukuyaphi, kufaka phakathi ukubuzwa kweziphicaphicwano, kubukeka sekushabalele ngokungena kwezinto zesimanje zobuchwepheshe ezinjenge TV namakhompyutha. Ngokubona kwakho yimiphi imidlalo kuleyo eyamanje engabekwa ezingeni elilinganayo neziphicaphicwano ekugcwaliseni izindima zokuhlalisana ezaziqukethwe yiziphicaphicwano?

Ukuphicana imvamisa bekwenzeka ebusuku, lapho sekuqedwe imisebenzi yasekhaya. Bezihlala indlela yokuxoxwa kwezinganekwane. Isikhathi ebesinikezwa iziphicaphicwano besivame ukuba sifushane kunaleso sokuxoxa

izinganekwane. Ukungavumeleki ukuba zixoxwe emini, nakho kwakusebenza ngandlela thile kuziphicaphicwano. Isikhathi sasemini sasibekelwe imisebenzi yasekhaya kanye nezinye izinhlobo zemisebenzi, kanjalo kulinganiswe ukuphila kahle emzimbeni nasengqondweni.

Abantwana abancane babefunda ukuphica ebantwaneni abadala ekhaya labo ababedlala nabo. Abantu abadala nabo babelibamba iqhaza ekuphicaneni, ikakhulu ngokusiza abantwana ngezimpendulo zabo zeziphicaphicwano ezithathwa njengezilukhuni noma eziyinhloko yokusebenza kwengqondo. Umdlalo wokuphicaphicana uya ngokuba mnandi uma amathimba amabili athintekayo ekuphicaphicaneni anamaqembu anamalungu anabantu abaningana. Amaqembu anikezana amathuba okubuzana ngesiphicaphicwano kanye nokunikeza impendulo. Uma uhlangothi oluqhudelanayo lwehluleka ukuthola impendulo yesiphicaphicwano kumele 'lithenge' umdlalo; okusho ukuthi bemukela ukwehlulwa kuleso siwombe bese bevuma ukuba umdlalo uqhubeke nokuthi kumele babuzwe omunye umbuzo.

Ukuphicaphicana kwethulwa ngokusebenzisa amabinzana ezilimini ezahlukene. EsiZulwini, ophicayo ungenisa iziphicaphicwano ngokuba athi *Ngiyakuphica*, kanti kuSepedi uqala isiphicaphicwano ngokuthi *Thai*. Le ngxenye yesingeniso ibese ilandelwa yisiphicaphicwano esivame ukuba yisititimende esilula nesidinga impendulo elula. Okuqukethwe yisiphicaphicwano kunikeza umkhondo ekutholweni kwempendulo. Ukufunwa kwezimpendulo kuphonsa inselelo kubantwana ukuba bacabange ngokusebenzisa ingqondo, ngokubanzi nangokujulile kanti ulimi olufanekisayo olusetshenziwe lunikeza izingane ithuba lokufunda ulimi olufanekisayo kanye nezincazelo zalo. Iziphicaphicwano ezididayo ezidinga ngaphezulu kwempendulo eyodwa elula zivame ukubuzwa abadala kanye nalabo ababambe iqhaza asebehluzekile engqondweni.

Ulwazi olubanzi oluhlobisayo olutholakele ngokuphicaphicana lufaka phakathi ukwazi ngokuphila komuntu, izitshalo nezihlahla ezithile, izinto eziphathelene nemethemethiki, amagama emibala, amakhono olimi kanye nempilo jikelele.

Izibonelo:

Nge-Sipedi

Thai! Kgomo yešo e wetše ka bodibeng ka šala ke swere mosela. (Uma sihunyushwa ngqo: inhloko yenkomo yakithi ikhalakathela emgodini wamanzi kanti ngikwazi ukubamba umsila nje kuphela).

Ke: *lefehlo* (umphini wokuphehla).

Thai! 'kgomo tšešo di šitwa ke go namela thaba. (Uma sihunuyushwa ngqo: Inhloko yenkomo yami ayikwazi ukukhwela intaba).

Ke: *ditsebe* (yizindlebe)

Thai! Khulong yešo e ageleditšwe ka lešaka le lešweu. (Uma sihunuyushwa ngqo: inkomo yakithi ebomvu igcinwe esibayeni esimhlophe).

Ke: *leleme*. (ulimi)

Thai! Pholo yešo Sebaretlane, ke re boa, e a gana. (Uma sihunuyushwa ngqo: inkabi yakithi, uSebaretlane – Swartland – , iyenqaba lapho ngiyibiza).

Ke: *muši*. (intuthu)

Thai! Legokolodi le leso --- (Uma sihunuyushwa ngqo: ishongololo elimnyama).

Ke: *setimela*. (isitimela)

Thai! Ka tsena meetseng ke nonne ka boa ke ohlegile. (Uma sihunuyushwa ngqo: ngingene emanzini ngikhuluphele ngaphuma sengizacile).

Ke: *sepepa*. (isigaxa sensipho)

Ezinye izibonelo zingatholakala kwezinye izishicilelo zobuciko bomlomo ezibhalwe ngeSepedi ezinjengalesi *Dipheko tša bagologolo*, kodwa ziningi ezisatholakala ngomlomo kuphela.

ZesiZulu

Ngikuphica ngemizi yami emibili eyakhiwe ngapha nangapha kwentaba.

Impendulo: Izindlebe

Ngikuphica ngenkomo yami ebomvu ehlala esibayeni esimhlophe.

Impendulo: Ulimi

Ngikuphica ngendlu yami eluhlaza, ebomvu phakathi ehlala izinkomo ezimnyama.

Impendulo: Indlu yikhabe elibomvu ngaphakathi linezinhlamvu ezimnyama.

Ngikuphica ngomuntu wami obalekelana nelanga.

Impendulo: Iqhwa

Ngikuphica ngabantu bami abahlanu, abaya ehlathini. Uma befika ehlathini kungena ababili kuthi abathathu basale ngaphandle kwehlathi.

Impendulo: Iminwe uma ikhipha okuthile ezinweleni

Zonke iziphicaphicwano ziphathelene namakhono olimi. Abantwana bafundiswa ukwakha imisho ezwakalayo besebenzisa ulimi olulula kanye nolimi lobunkondlo lapho beciphaphicana. Abantwana baphinde bangeniswe olwazini lwamagama ahlukehlukehle. Iziphicaphicwano zinamandla okwethula amagama anofuzamsindo olimini. Ofuzamsindo banikeza indlela yokuveza izincazelo ezehlukene ezingakwazi ukwethulwa ngamabizo, iziphawulo, izenzo nezandiso uma kusetshenziswa kukodwa. Amakhono okuhlaziya aphinde avivinywe ngenxa yokuthi kaningi incazelo enikezwe esiphicaphicwaneni isithekile.

Iziphicaphicwano ziyindlela yokufundisa esetshenziselwa ukukhaliphisa ubuhlakani bomntwana omncane. Zazisetshenziselwa ukuzijabulisa ebusuku kodwa zazisebenza ngokuphumelelisayo ekufundiseni abantwana ukuba bazi ngomhlaba obazungezile, zibenze bafunde ukuwubhekisisa bese bethuthukisa amakhono abo okuxazulula izinkinga. Umuntu oyedwa ubenikeza incazelo yokuthile bese abanye besebenzisa amakhono abo obuhlakani ukuze baqagele impendulo.

Ngaphezulu kwemisebenzi yeziphicaphicwano esezibaliwe, ukuphichaphicana bekuphinde kusebenze njengenqubo yokuphatha esebenzayo ebeyisondeza abantwana iphinde ibagcine benza okuthile esikhathini sasebusuku. Ngokunjalo, emiphakathini yasendulo zazingekho izigameko zabantwana abawuvanzi emigwaqeni ebusuku.

2.3 ISIPHETHO

Ubuciko bomlomo bebulokhu buvikelwe futhi bugciniwe kuwo wonke amasiko omdabu aseNingizimu Afrika. Izizukulwane bezilokhu ziqinisekisa ukuthi lokho ezikubona kungathengwa ebucikweni bomlomo kudluliselwa kubantwana bazo. Bebazi ukuthi izifundo ezibalulekile ezizimelele ebucikweni bomlomo zizoshabalala uma zingadluliselwa kuzizukulwane ezizayo. Bebazi ukuthi ubuciko

bomlomo busekeleke ngaphansi kokusimama kwamasiko. Lokhu yinto ebesiyibheka kule ngxenye yesifundo, sigxile kakhulu kuzinhlobo zemibhalo ezazisetshenziswa imiphakathi eyayingafundile ukuze basimamise izilimi namasiko abo. Izizukulwane ezifundile zibhale phansi ezinye zazo nakhona ukuphumeleliswa kwalezi ezibhalwe phansi kungeze kwafana nokwalezo ezazixoxwa lapho kuhlezi umndeni. Nakhona ubuciko bomlomo bubukene nokuqhudelana okunzima emhlabeni wesimanje, imigomongqangi isasebenza namanje.

Abantu bomdabu base-Afrika bebavame ukusebenzisa lezi zinhlobo zemibhalo okukhulunywe ngazo lapha ngenhla ukuze basimamise amasiko abo ukuze izizukulwane ezizayo zizokwazi ukuthola amagugu esizwe ezizoziqhenya ngawo. Engxenyeni yesifundo elandelayo sizokhuluma ngamagugu esizwe sase-Afrika, kanye nokulandelana kobuholi.

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INGXENYE YESIFUNDO 3

UKULANDELANA KOBUHOLI KANYE NEZINTO EZITHINTA AMAGUGU ESIZWE

3.1 ISINGENISO

Engxenyeni yesifundo eyandulela lena sikhulume ngokugcinwa nokulondolozwa kolimi kanye namasiko. Kule ngxenye uzofunda okuningi ngesendlalela samasiko omphakathi wase-Afrika okumayelana nokulandelana kobuholi usebenzisa ezemibhalo yase-Afrika. Ulwazi olutholakele kule ngxenye luzokusiza ekuxazululeni izinkinga zobuholi ezimeni ezahlukene.

Cabanga ngokuthi ubuholi buhanjiswa kanjani emphakathini ohlala kuwo. Qhathanisa ubuholi emphakathini wakho kanye nobeminye imiphakathi. Ophenyweni lwakho kungenzeka uqaphele ukuthi ukulandelana kobuholi kuyehluka emphakathini owodwa ukuya komunye. Lokhu kubangelwa wukuthi umphakathi ngamunye unesiko lawo okuyilona elakha iphethini yendlela yokuphila kwawo. Umehluko esikweni unomthelela endleleni yokuphila jikelele yomunye umphakathi. Lokhu kungaleyo ndlela ngoba imiphakathi ihumusha impilo ngokwehlukana. Izindlela zokuphila ezehlukene, zihambisana nokuhlalisana okwehlukene, izinkinga zezomnotho, zezombangazwe nezenkolo kanye namasu asetshenziswa ekuxazululeni lezi zinkinga zibese ziyakheka ngenxa yalokho. Ama-Afrika aziwa ngokuba nesiko elinokuthile nelinokudida ebese liholela kwindlela yokuphatha edidayo mayelana nokulandelana kobuholi.

Ezingeni eliphansi lezikhundla zobuholi bama-Afrika kunomndeni. Imindeni eminingi yakha umuzi; iningi lemizi isizwana; kanti izizwana zakha iziswe. Izinga ngalinye lokulandelana kobuholi linombusi walo onomsebenzi wokuphatha nokugcina ukuthula. Ukusingathwa kwamazinga aphawulwe lapha ngenhla kuvame ukuhambisana nezinkinga zezenhlalo, zezomnotho kanye nezenkolo ezidinga icebo elikhethekile ukuze zilungiswe.

Sinjani isimo emphakathi wakho? Ingabe isizwana sakho sinomuzi kanye nemindeni? Ngubani ophethe umndeni, umuzi, isizwana kanye nesizwe endaweni yakho? Umndeni wama-Afrika ungaphansi kolawulo lwenhloko

yomndeni evame ukuba yindoda, umuzi wama-Afrika ubuswa yinduna, kanti isizwana siphathwa yinhloko yesizwe bese kuthi isizwe sibuswe yinkosi.

Emsebenzini wazo wemibhalo, ezemibhalo zomdabu wase-Afrika ababhali baphawula ngezinkinga eziphawulwe lapha ngenhla, ngesinye isikhathi beza nezixazululo. Ngakho-ke kubalulekile ukwazi isendlalela sesiko lemiphakathi mayelana nokulandelana kobuholi uma umuntu efuna ukuqondisisa impilo yalowo mphakathi ukuze afinyelele ekuhumusheni okuyikho komsebenzi wabo wezemibhalo ofanele. Ngokwesibonelo, ofundayo uzokuba sethubeni lokuqondisisa izenzo zabalingswa kanye nokwakheka kokungqubuzana okubangise ekufezekeni kwezingqikithi uma ngabe esejwayele isendlalela sesiko lalowo mphakathi. Ulwazi mayelana nesendlalela sesiko lomphakathi sizophinde sihlomise abaphathi ngamakhono afanele okuxazulula ukungezwani ekuphatheni kumazinga ehlukeni okulandelana kobuholi obuphawulwe ngenhla.

Ingxoxo ekule ngxenye izogxila enqubeni yokuphatha njengoba yenziwa yinhloko yomndeni, induna kanye nenkosi emndenini, emzini nasesizwaneni ngokufanayo. Kuzonikezwa izibonelo zomsebenzi wombhalo, kanti wena njengomfundi ulindeleke ukuba ukhombwe izibonelo ezifanayo emisebenzini yombhalo (ezemibhalo zesimanje kanye nezomlomo) kanye namatheksthi ngolimi lomdabu lwase-Afrika olukhethile.

3.2 UMNDENI

Umndeni yiqembu labantu ababumbene ngomshado, okuyindoda, inkosikazi nezingane. Le ngxenye ingebaluleke kakhulu emphakathini wabantu. Umsuka womndeni wubudlelwane phakathi komzali nomntwana. Umndeni, kalula nje, ubumbano lwendoda nomfazi kanye nesizukulwane sabo, imvamisa esizihlalela ngasese nabazihlalela kwezinye izindawo zokuhlala (McHenry 1990: 673). Nakhona kunjalo, ingxenye yomndeni ingehluka emiphakathini ngemiphakathi. Umndeni wama-Afrika unendoda (inhloko yomndeni), inkosikazi noma amakhosikazi, izingane kwesinye isikhathi nomndeni owandile. Umndeni owandile kungaba yizingane esezishadile, abalingani bazo kanye nezizukulwane zabo. Umndeni wama-Afrika ungabizwa umndeni oyimbumba ngoba unenhloko yomndeni, abalingani bayo, izingane kanye namanye amalunga omndeni owandile. Ingabe inhloko yomndeni wakho ingowesilisa noma owesifazane? Kungani usho njalo?

Ngokuvamile, umndeni wama-Afrika ungaphansi komthetho wendoda endala, okungumyeni nobaba ekhaya noma emzini. Unamakhosikazi amaningi ahlala emadladleni azungezile. Uhlinzekela amakhosikazi nezingane. Esikweni lase-Afrika umndeni umayelana nokuzalana, okuwukuthi uphethwe yindoda. Nakhona kunjalo, abesifazane (inkosikazi enkulu nodadewabo kababa wekhaya) banendima enkulu okumele bayidlale ekuphathweni komndeni. Udadewabo omkhulu wendoda ubizwa *ngomakhadzi* (ubabekazi) ngeTshivenda. Ngenxa yokungeniswa kwempucuko yasentshonalanga, manje sesinemindeni eminingi yama-Afrika engaphansi kolawulo lowesifazane.

3.2.1 Inhlolo yomndeni

Inhlolo yomndeni inendima eyidlala ekuphathweni komndeni. Ihlinzekela amakhosikazi kanye nezingane, iyabavikela isingathe nemisebenzi yabaphansi. Iphinde ibukane nokuthathwa kwezinqumo ezimayelana nokuphathwa komndeni ezindabeni eziningi, okufaka phakathi kwazo ukukhethwa kwabalingani kumadodakazi namadodana akhe. Ingakhethela izingane imisebenzi okumele ziyenze. Ibheka eminye imisebenzi yenhloko yomndeni. Funda isiqephu esilandelayo ngeTshivenda. Lesi siqephu silandelwa isihumusho sesiZulu. Ngenkathi ufunda lesi siqephu, bheka lokhu okulandelayo:

- Ngubani omthatha njengenhloko yomndeni kulesi qephu?
- Kungani usho njalo?
- Ungabuchaza kanjani ubudlelwane phakathi kwenhloko yomndeni kanye namanye amalunga omndeni?

Kha li tshe nga matshelo, hu tshee nga matshelonitsheloni. Elelwani u kha di tou bva u vhuya tshisimani he a bubela hone. Nga nthani ha makole e anzwe-anzwe nga ngei vhubva duvha khathihi na lumuya lune lwa khou fhefe-fhefe, u rothola hu tou nana matsheloni aya. Duvha li u benyuluwi la dovha la tbedzwa. Vhabebi vha Elelwani vha tshifangani muliloni.

“Arali no no rula tshikumbu ni de ngeno tshifangani”, ndi khotsi awe vha no ralo khae.

O no rula tshikumbu, u a dzhena tshifangani. O no di dzula fhasi na u losha o no losha.

“Vhonani-ha Elelwani,” ndi khotsi awe, “ngauri ndi kale ri_ne ro vha kumedza inwi, mulovha fhano, ndi hone vhone vha_ne vhamusanda vha tshi mmbudza zwauri vha khou _dilugisela u _da u ni vHINGA. U _tuwa _namusu a hu nga fheli ma_duvha mangana vha songo swika.”

“Zwino vha mmbudza uri n_ne ndi ite hani?”

“Uri ni dzule no _dilugisa.”

“N_na huufha ndo _di vha vhudza na kale zwauri thi vha funi havho Vho-Ratshihule vhane vha khou nkombetshedza khavho. Tho ngo vhuya nda vha dzumbela na izwo kaleni. Ari_di-ha, yenei thundu ya vhathu ine vha khou _la vha _le vha tshi i _divha.”

“Inwi arali ni _nwana wanga ni _do ya. Ndi hone ndo amba zwenezwo.”

“Kani ni khou hangwa zwauri avha ndi khotsi a_nu vhe vha tou ni beba,” ndi mme awe-vho nga fha_la thungo, “Arali ni tshi zwi _divha zwauri ni _nwana wavho ni _do ya.”

Maipfi aya mbilu ya Elelwani ho ngo i ita zwi_tuku_tuku. Tshifha_tuwo tsho no shanduka. Nga mbiti, ha tsha kona na u amba tshithu, mi_todzi yo tsenga ma_toni. Vhabebi zwino vha thoma u vuwa tsho_the:

“Arali no no fhulufhedzisana na mu_nwe muthu wa_nu wa thungo, ni _do shone-ha, “ ndi khotsi awe.

“Ndi thumbudzi hoyu _nwana vhone! N_ne ndo no zwi pfa-vho lini, zwa muthu a tshi _newa munna nga vhabebi a hana,” ndi mme-vho.

“Na tshetee, khezwino ndo rano, “ ndi khotsi, “kha _do litsha u ya ha Vho-Ratshihule a _tahela onoyo mutuka ane a vha nae mbiluni, ndi _do mbo _di ya nda mu runga nga pfumo. Tshavhungwe! Thi vhuswi nga _nwana we nda tou beba.”

Vha khou _di semana vha tshi ralo, a mbo _di takuwa a bvela nn_da ha tshi_tanga a thoma u _dishumela mishumo yawe. Nga u vhona o no bvela nn_da vha kona u fhumula. Zwa _namusu zwi nga zwo mu vhaisa u fhira zwa kale. Na zwine a khou ita zwone a zwi _divhalekani. Hu si kale-kale uri ndi fare khali a _tadzie, i_la khali ya mbo _di afhuwa. Mbilu i _to_da u nga i a dzika, musi a tshi hambula maano ane a _do vhudzwa nga Vele matshelo (Maumela 1976:10-11).

(Wusuku olulandelayo, ekuseni ngovivi, U-Elelwani usanda kufika uvela emfuleni lapho ebeye khona ekuseni ngovivi. Ngenxa yesimo sezulu esinamafu ngasempumalanga, esiphelekezela ngumoya oheleza kancane, isimo sezulu esibandayo siya ngokuqina namhlanje ekuseni. Ilanga liyavela emafini liphinde lembozeke futhi. Abazali baka-Elelwani bahlezi bothele umlilo edladleni eliyindawo yokuphekela.

“Woza endlini yokuphekela ngemuva kokubeka phansi iselwa”, kusho ubaba wakhe.

Ngemuva kokubeka phansi iselwa, uya endlini yokuphekela. Usehlezi phansi futhi usebabingelele nabazali bakhe.

“Bona lapha, Elelwani,” kusho ubaba wakhe, “ngoba seside lesi sikhathi sikunikezele kuye, inkosi ibilapha izolo, ingitshele ukuthi isilungiselela ukuzokulanda. Ezinsukwini ezimbalwa nje izobuya izokulanda.”

“Ngalokho, yini olindele ukuba ngiyenze?”

“Ukuthi uzilungiselele.”

“Ngakutshela kudala ukuthi angimthandi lo Ratshihule eningiphoqelela kuye. Angizange ngikuvume lokhu kwasekuqaleni. Kanti nangalezinto zomshado enizisaphazayo, qaphelani.”

“Uma ngabe uyindodakazi yami uzokuya emzini wenkosi. Leli yizwi lami lokugcina.”

“Ingabe uyakhohlwa yini ukuthi lona ngubaba wakho okuzalayo”, kusho umama wakhe, “unelungelo lokukukhethela indoda? Uma wazi ukuthi uyindodakazi yakhe uzokuya emzini wenkosi”.

La magama angena enhliziyweni ka-Elelwani. Ubuso bakhe baguquka. Ngokuzibamba ukuhluthuleka akakwazanga ukusho lutho; izinyembezi zehla emehlweni akhe. Manje abazali bakhe sebeza ngamandla phezu kwakhe:

“Uma ngabe usuwenze amanye amalungiselelo nomunye umuntu omthandayo, uzozisola,” kusho ubaba wakhe.

“Le ngane ingumphingi! Angikaze ngimbone umuntu owenqaba indoda anikezwe yona ngabazali bakhe,” kusho umama wakhe.

“Thula, ngikhona lapha,” kusho ubaba wakhe, “ake enqabe nje ukuya kuRatshihule emzini wenkosi, bese ebaleka nomfanyana osenqondweni yakhe, ngizohamba ngiyomphihlisa ngewisa. Angisoze ngalawulwa ngumntwana engimzalayo.”

Ngenkathi belokhu bemqalekisa, wasukuma waphumela ngaphandle kwendlu yokuphekela waqala ukwenza imisebenzi yakhe yasekhaya. Bathe ukubona

ukuba usephumele ngaphandle bayekela ukumqalekisa. Ukuqalekiswa kwanamuhla kubuhlungu ukwedlula lokho aseke wendlula kukho ngaphambilini. Ayikho inqubekela phambili kulokhu akwenzayo. Kuthe lapho ethwele imbiza azoyibeka emlilweni, yawa yaphuka iziqephu. Uzizwa anelisekile lapho ecabanga ngesu uVele azomtshela ngalo ngosuku olulandelayo ekuseni.)

Ngemuva kokufunda lesi siqephu uzoqaphela ukuthi uyise ka-Elelwani uyinhloko yomdeni. Lokhu kungenxa yokuthi nguyena othatha izinqumo esikhundleni sendodakazi yakhe. Amandla akhe abonwa nangunina ka-Elelwani okunguyena owenanela amazwi kababa. Ngokuya kwabazali baka-Elelwani ubaba unelungelo lokukhethela indodakazi umyeni, kanti lokhu akumele kuphikiswe. Kulengxoxo umuntu ufunda ukuthi ingane ithathwa njengomuntu ongakwazi ukuzithathela izinqumo. U-Elelwani uphoqeletwa ukuba ayoshada nenkosi uRatshihule, indoda endala, nakhona yena ethandana nomfana omncane onguntanga yakhe, uVele. Ngokwesiko lama-Afrika, umfazi ukhona ukuze esekele noma yisiphi isinqumo esithathwa yindoda. Yingakho umama ka-Elelwani esekela ubaba wakhe.

Ngobunjani ubudlelwane phakathi kwenhloko yomdeni kanye namanye amalunga omndeni olimini lwakho? Ingabe abafana namantombazane bayakhonona ngezinqumo eziphoqeletwa kubo ngabazali babo? Ingabe uyavumelana yini nesinyathelo sikababa ka-Elelwani?

Izingane azinalo ilungelo lokuba nezwi lokugcina mayelana nokukhethwa kwabayeni namakhosikazi kweminye imindeni yase-Afrika. Amazwi enhloko yomdeni angawokugcina kulokhu. Izingane ziyacindezelwa mayelana nokuthathwa kwezinqumo ezithinta izimpilo zazo. Imisebenzi yombhalo enjengale *Elelwani* ebhalwe ngu TN Maumela, *Adziambei* ka ES Madima , *Vhavenḁa Vho-Matshivha* ka TN Maumela, *Tsha ri vhone* ka MER Mathivha (Tshivenḁa); *Inhlitiyo Ngumtsakatsi* ka ET Mthembu (Siswati); *Hi ya kwihhi?* ka MJ Maluleke (Xitsonga) ikhombisa lolu hlobo lobudlelwane phakathi kwabazali nezingane zabo. (Bala imisebenzi yombhalo etholakala kwezinye izilimi zomdabu eveza lolu hlobo lengcindezelo). Ku-*Elelwani*, intombazane encane, u-Elelwani, unikezwa indoda angayithandi. Uyakhalaza ngesinqumo. NgeSepedi kunesaga esithi: *“Namakgapeletšwa e phuma pitša”* (Inyama ephoqeletwa ngenkani iphula imbiza), esisetshenziselwa ukukhuza ingcindezelo. Ukukhalaza kuholela ekugqubuzaneni phakathi kukababa nendodakazi. Ku-*Vhavenḁa Vho-Matshivha*, indodana iphoqeletwa ukushada nomfazi okhethwe ngubaba. Njengaku-*Elelwani*, lesi sinyathelo sidala ukungqubuzana phakathi kukababa nendodana ngoba ubaba ufuna ishade nomfazi okhethwe nguyi. I-*Hi ya kwihhi?*

Iyinoveli yezepolitiki enesendlalela sesikhathi sobandlululo eRiphabhuliki yaseNingizimu Afrika. Le ndaba imayelana nengqikithi yobuhlanga nobuzwe kanye nomthelela wakho ekulandelaneni kobuholi kanye nakumagugu esizwe. Ikakhulu imayelana nempilo nendlela yokuhola yenkosi uMakolo kanye nendlela asingatha ngayo ukususwa kwesizwana sakhe ngeni emhlabeni wabo ovundile wase-Mudyaxihi siyiswa emaphandleni nokuyindawo esagwadule yase-Vurilamhisi esifundeni namuhla esaziwa njengeLimpopo. Kule ncwadi umuntu uthola ukucindezelwa kwabantwana okwenziwa ngabazali babo. Indlalifa yenkosi iyisishosho sezepolitiki okucindezelwa amalungelo ayo okukhetha njengoba imibono yakhe ishayisana nezinkolelo zikayise. Indodakazi yenkosi yenqaba ukulandela isifiso sayo sokuba ishade nendoda ekhethwe yinkosi, yona yakhetha ukuba ishade nomuntu ongeyena wesizwe sayo.

Inhloko yomndeni kumele ihlinzekela amakhosikazi kanye nezingane zayo. Unkosikazi ngamunye kumele ahlinzekelwe ngedladla lakhe kanye namasimu akhe. Kumele futhi inhloko yomndeni ibheke ukuthi izingane ziyagqoka, ziya ezikoleni zesimanje, ziya kothwasela ubudoda, njl. Kwezinye izimo ukuhlinzekela kwenhloko yomndeni ihlinzekela izingane zayo kuba yisisusa sokungqubuzana. Njengomuntu ohlinzekelayo, uma isinqumo sakhe singalandelwa, izingane zibese ziyajeziswa. Ukungqubuzana kusukela ezimeni ezinjalo. NgesiTshivenḁa, lolu hlobo lokungqubuzana luvezwe ku-*Musandiwa na khotsi Vho-ḁiwalaga* ka TN Maumela. Uḁiwalaga uthengela indodakazi yakhe izimpahla zokugqoka, kufaka phakathi uMusandiwa, bese ebakhokhela imali yokufunda. Ngalokho, amadodakazi akhe kumele alandele zonke isinqumo zakhe. Unikeza uMusandiwa indoda, uMusandiwa angayithandi. Ngaphandle kokuthi akayithandi, akanantshisekelo ngomshado njengoba esafuna ukuziqhubela izifundo zakhe. Uyenqaba ukushada nendoda akhethelwe yona. Ubaba wakhe uyamshaya aze amxoshe emzini wakhe. Ingabe unazo izigameko zalolu hlobo lokungqubuzana emsebenzini wezemibhalo ngolimi lwakho? Zikhombe uzifunde ukuze ubone ukuthi lolu hlobo lobudlelwane phakathi kwezinhloko zomndeni kanye nezingane zazo zivezwa kanjani.

Ngesinye isikhathi amandla enhloko yomndeni ayahlukumeza ezinganeni njengoba kukhonjiswe ngenhla. Ingabe amandla enhloko yomndeni kunkosikazi akhonjiswe kanjani olimini lwakho? Ingabe kuwukuhlukumeza njengoba kwenzeka ezinganeni? Njengoba kukhonjiswe ngenhla, abesifazane bakhona ukuze besekele amadoda abo kunoma yisiphi isinqumo asithathayo. Khomba umsebenzi wombhalo olimini lwakho okhombisa ukuhlukunyezwa kwezingane kanye nabalingani okwenziwa yinhloko yomndeni.

3.2.2 Owesifazane

Kuyinto evamile ukuba imiphakathi yama-Afrika ivimbele abesifazane ukufinyelela ezingeni lokuhola. Nakhona kunjalo, sekubonakele ukuthi abesifazane banamandla kakhulu emiphakathini ebavimbela ukuba badlale indima yokuhola. Baba nethonya kumadoda abo, abafowabo nezingane ezindabeni ezibalulekile ezithinta ukuphathwa kwemindeni, izizwana kanye nezizwe. Sinjani isimo esikweni lakho?

3.2.2.1 Unkosikazi

Njengoba kuphawuliwe ngenhla, inhloko yomndeni ingaba nabalingani abaningi ngaphansi kwamandla ayo okuphatha. Ukuphatha umndeni walolu hlobo kuhlala kunzima ngoba imishado yesithembu ihlala inezingxabano. Inhloko yomndeni ngeke ikwazi ukuphatha umuzi iyodwa ngaphandle kokusizwa ngomunye wamakhosikazi ayo. Kungumsebenzi womfazi omkhulu ukusiza umyeni wakhe ekuphatheni umndeni. Phakathi kwemisebenzi eminingi unkosikazi omkhulu angayenza ekuphathweni komndeni kungaba yilowo wokuhlanganisa amanye amakhosikazi kanye nokukhethela indoda amakhosikazi amancane. Kangingi indoda ishada umfazi wesibili ngokucela komfazi wokuqala, njengoba lokhu kuzokhuphula isimo sakhe, kuphinde kunciphise nemisebenzi yakhe (Mönnig 1967:217).

Ekufundeni lesi siqephu esingenzansi uzobona ukuthi bobabili oMalilele noLaṭani bazwela uMukumela, umngani kaLaṭani. Ngenkathi ufunda cabanga ukuthi kungani bamzwela ubuhlungu uMukumela, kodwa wabese uthandana naye, kodwa kungani angakwazi ukumtshela ukuthi uyamthanda?

“Vha vhona a si khomboni khulu na, uyu ṛwana, Vho-Laṭani? Zwino o vhuya u tshee muṭuku.”

“A tshi vhona vha mirole yawe vho dzula zwavhuḽi mahadzi avho, a tshi ndo ḽifanyisa navho, a nga kundwa u pfa mbilu yawe i tshi swa-shu!” Ndi Vho-Laṭani.

“I nga kundwa hani u vhavha? Ni ri u ḽo ri wo dzula vhuhadzi zwifhio, hune wa ḽo dzula u tshi penyiselwa mbaḽo Na nḽe ndi pfa ndi tshi mu pfela vhuṭungu hoyu ṭhama yaḽu.”

“Ndi tshi tou vha vhudza-vho zwi re hafha ngomu mbiluni yanga, nḽe arali ndo vha ndi munna ndi na thundu yanga, ndo vha ndi tshi mu mala

zwanga. Muthu-*de* nandi. Mudzia u sa vha na vhunwa, a dovha a vha mushumi a re na biko.

“N*de* ndi khou tama arali vhone vha tshi nga mu dzhia zwavho a vha muhadzinga wanga. Ngoho ndo vha ndi tshi *do* tou dzula zwavhu*di* nae hafhano mu*di*ni. Vho vha vha tshi *do* zwi vhone na vhone.”

Huno avha mufumakadzi ha vha hu uri vho bula zwe zwa vha zwi mbiluni ya munna wavho, vhunga mbilu yavho yo vha yo no *di* fara *la* uri arali zwi tshi konadzea vha nga *tahisa* havha Vho-Mukumela, ho tou vha uri vho vha vha tshi kha *di toda n*di*la* ya u *ji* phula. Huno ha ri vha tshi fhindula vha mbo *di* amba zwauri na vhone vha khou zwi funa u *tahisa* Vho-Mukumela, arali zwi tshi nga konadzea.

“*Tah*we** u *do* tou nkunda nga u a vha o maleswa,” ndi Vho-Malilele.

“Ho ngo malwa u ya'fhi lini, vhunga vhanna vhawe, nga u amba hawe, vha tshee vho salelwa nga kholomo *thanu* u fhedza dzekiso *lothe*. Hafhu vhone vhe muvhereg*i*, vha nga kundwa u wana thundu ya u lifha-shu?”

“Tsho, arali zwo ralo zwi nga si nkunde. Ndo vhuya ndi muthu a re na danga *lawe i*ji* ji* re ngei Tshixwadza.”

Mafhungo aya vho *do da* vha a ladza nga fhungo *la* uri vhunga vha tshi khou gonya tshikonani, musanda, Vho-La*tani* hoyu muthu wavho vha vhuye nae hezwi madekwana, vha mbo *di* amba nae nga haya mafhungo. Vho no ralo mu*de* wa mafhungo, Vho-Malilele, vha vho *do* swaledzela madekwana a tshee enea, ngauri havha vha munna vha khou funa zwauri musi vha tshi *do* humela makhuwani, hu vhe hu uri mafhungo avho na Vho-Mukumela o sala o lala uri vha *do* ri vha tshi khou shuma vha vhe vha tshi khou *divha* tshine vha shumela tshone (Maumela 1973:20-22).

(“Awuboni yini ukuthi lo mntwana usenkingeni enkulu, La*tani*? Usesemncane.”

“Lapho ebona ontanga yakhe bethokozela impilo endaweni ahlala kuyo, kungenzeka kanjani ukuthi angazizwa adabukile?” kusho uLa*tani*.

“Kungenzeka kanjani ukuthi angazizwa adabukile? Ungasho kanjani ukuthi uhlezi nabasebukhweni uma uzohlala njalo wesatshiswa ngembazo? Ngiyamzwela ngempela umngani wakho.”

“Uma ngingakutshela lokho okusenhliziyweni yami, uma ngabe bengiyindoda, nginomcebo wami, bengizomthatha njengonkosikazi wami. Ungumuntu omuhle ngempela! Ungumuntu onobuntu osebenza kanzima.

“Isifiso sami ukuba wena umthathe abe ngomunye wamakhosikazi akho. Ngingahlala naye ngokujabulo kulo muzi. Uzobona.”

Lona wesifazane uphawule lokho obekusenzelweni yomyeni wakhe, ngoba waba nomqondo wokuthi uma ngabe bekungenzeka, ubezobaleka noMukumela; kodwa ubesafuna indlela yokutshela unkosikazi wakhe. Ngenkathi ephendula uphawule ukuthi ubengathanda ukweqa noMukumela, kuphela uma bekunokwenzeka lokho.

“Mhlawumbe ngizohluleka ukwenza njalo ngoba imali ekhokhelwe ukumlobola yayiphezulu kakhulu,” kusho uMalilele

“Imali yokumlobola yayingekho phezulu, ngoba umyeni wakhe ubekweleta abazali bakhe izinkomo ezinhlanu ukuze kuqedelwe ilobolo. Usebenza kanzima, ucabanga ukuthi ungehluleka yini ukubuyisela umyeni wakhe imali yelobolo?”

“Uma ngabe kunjalo, ngeke ngihluleke ukubuyisela ilobolo. Konje ngenesibaya sezinkomo eTshixwadza.”

Ngoba uLaṭani uya emzini ukuyobheka umdanso *wetshikona*, kwaphethwa ngokuthi kumele abuye nomngani wakhe ngalobo busuku; nokuthi kumele akhulume naye mayelana nalolu daba. Ngemuva kwalokho, uMalilele uzolandela ngobusuku obufanayo, ngoba indoda ifuna lolu daba phakathi kwakhe noMukumela ukuba luphothulwe ngaphambi kokuba ibuyele esilungwini, ukuze ikwazi ukuthi izobe isebenzelani.)

UṬani noMukumela bangabangani abakhulu. UMukumela umenywe nguṬani ukuba eze azomsiza ngemisebenzi yasekhaya ngenkathi uMalilele, umyeni kaṬani, esebuyile esilungwini. UṬani noMalilele bamzwela uMukumela ngemuva kokubona ukuthi wabaleka ebukhweni bakhe ngoba umyeni wakhe ubengamphathi kahle. UMalilele wazizwa esemthanda, kodwa angakwazi ukumtshela. Ngokwesiko lama-Afrika, indoda ayikwazi ukukhetha umfazi wesibili ngaphandle kwezibusiso zikankosikazi wokuqala. Uma indoda ifuna ukuthatha unkosikazi wesibili, kungumsebenzi kankosikazi wokuqala ukuba ambhekele omunye umfazi emiphakathini eminingi yama-Afrika. UMalilele uboshwe yisiko lama-Afrika kulokhu. Ezimeni eziningi unkosikazi wokuqala ushela umngani wakhe noma isihlobo. Loluhlelo lunciphisa izinkinga ezingaba khona esithenjini. Kwesinye isikhathi uma umfazi omdala ebona ukuthi uyehluleka ukwenza yonke imisebenzi yasemzini, wenza isiphakamiso endodeni sokuba ithathe umfazi wesibili. Ngenxa yesiko lama-Afrika, uMalilele akakwazi ukubhekana noMukumela ameshele. Akazi futhi nokuthi angabhekana kanjani nonkosikazi wakhe, uṬani, ukuthi usethanda uMukumela. UṬani ngakolunye

uhlangothi udinga umuntu ozomsiza ukwenza imisebenzi yasekhaya. Lokhu kubonakala ngenkathi emema uMukumela ukuba azovubela utshwala bukaMalilele, ozobuya esilungwini. Ngesikhathi ekhuluma noMalilele, uLaṭani wenza isiphakamiso sokuba uMalilele athathe uMukumela njengonkosikazi wesibili. Lokhu kuyinto evamile esikweni lama-Afrika. UMalilele ujabulile ukuba isifiso sakhe sokuthatha uMukumela sesiphakanyiswe ngunkosikazi wakhe wokuqala. Nakhona kunjalo, lesi sinyathelo sigqugquzela isithembu kuma-Afrika. Nakhona isithembu sinemiphumela emihle, ezimeni eziningi sidale izinkinga kwezenhlalo okuyinto edala ukungqubuzana emndenini. NgeTshivenḁa indima yomfazi omkhulu mayelana nokukhetha amakhosikazi amancane ikhonjiswe emisebenzini eminingi yombhalo, phakathi kwayo yiZwa *mulovha zwi a fhela* ka TN Maumela. EsiZulwini le ndima ikhonjiswe kuBuzani kuMkabanyi ka CT Msimang.

Ezinqumeni eziningi ezenziwa yindoda emndenini wama-Afrika, umfazi udlala indima enkulu. Amadoda ngokuvamile ezwa ngabafazi ekuthatheni izinqumo ezithinta amalunga emindenini yawo. Ezimeni eziningi abafazi bahola amadoda phambili kuzinqumo ezithinta izingane, ikakhulukazi izingane zamanye amakhosikazi; kanye nasezinqumeni ezithinta amanye amakhosikazi. Lolu hlobo lwethonya luyabonakala kutheksthi enjenge*Musandiwa na khotsi Vho-ḁiwalaga* ka TN Maumela kanye naku*Mukosi wa lufu* ka NA Milubi (Tshivenḁa), izinganekwane *Kwasukasukela* ka CT Msimanga ne *Igoda: Ibanga 2* ka S Nyembezi (isiZulu), *Nhlengelo wa swirungulwana*, Ixintlhangu xa dzovo ku *Toyitoyi* ka G Magwaza, VT Bilankulu & AH Makhubele. Ku*Musandiwa na khotsi Vho-ḁiwalaga*, unina omncane kaMusandiwa uba nethonya kuḁiwalaga, uyise kaMusandiwa, ukuba amphoqebele emukele indoda akhethelwe yona. Uphinde agqugquzele umyeni wakhe ukuba axoshe uMusandiwa emzini. Ku*Mukosi wa lufu*, uMaria uba nethonya kumyeni wakhe, ukuba ashiye futhi angaphathi kahle unkosikazi wakhe omkhulu, uMasindi. UMawela uyayekela ukuhlinzekela uMasindi kanye nezingane zakhe. Ithonya labesifazane emadodeni abo njengoba kuphawuliwe ngenhla liholela ekuhlukunyezweni kwamalunga omndenini emzini, ikakhulukazi izingane ezingazalwa ngulowo nkosikazi kanye nakwamanye amakhosikazi. Ungayikhomba yini eminye imisebenzi yombhalo (inoveli, indaba emfushane, umdlalo, inkondlo noma olunye uhlobo lombhalo womdabu) okhombisa ukuhlukunyezwa kwezingane ezingezona zikankosikazi lowo kanye namanye amakhosikazi ngenxa yethonya lowesifazane? Khomba imbangela yokuhlukunyezwa uphinde ukhombise ukuthi ukungqubuzana esimeni sokuhlukunyezwa kuxazululwa kanjani.

Abesifazane abanalo ithonya kumadoda awo kuphela, bangaphinde babe nalo ngisho nasezinganeni zabo imbala. Funda isiqephu esilandelayo lapho abalingiswa abathathu bezibandakanya khona kwinkulumompendulwano. Ngalesikhathi ufunda, zama ukukhomba ubudlelwane obukhona phakathi kwabo? Kubonakala sengathi badingida udaba oluyinkinga. Ingabe bakhuluma ngani?

Nwasundani: Naa tshitamba vhatu vha tshi wanafhi? Ro vha ri tshi tou fhirisa dongo, dongo a ji ambi, ndi nnyi a no do divha vhunga vhueni vhu vhezhi, ndi u fhirisa na u valelisa ha vhaeni? Nga ri takuwe ri ye ha Mabalanganye.

Nwafunyufunyu: Ni amba zwone, fhedzi ra tou wanala Sengeza ni a mu divha, ro lovha na vhana. Mabalanganye ndi a vhona u do tenda ngauri u di ri nna hu do sudzulwiwa lini ha dzhena washu, ha xuwa Vho-Tshilamulele. Ha Mabalanganye ngefha. Aa Aa!

Mabalanganye: Ndaa, (u ambela tsini) ndi nnyi?

Nwafunyufunyu: Ndi nne ndi ri vuwani ri hanele zwiuku (u a vuwa a da a dzula). Ro da kha inwi nwana wa Thovhela, avha ndi Vho-Nwasundani, vho swika zwenezwino. Nga ma divha ndi pfa ni tshi pfana na ri ne, ngauri vhu koma vhu khou lalamesa hovhu. Ro da kha inwi uri ri fhirise na vhueni honohu, ni a zwi divha uri hu di tangulwa na vho inwi. Ndi amba kha wa Tshikhwani.

Mabalanganye: Thi zwi pfesesi, vha ri ri iteni? Vha ri ri tou itani?

Nwafunyufunyu: Naa ndi mini Mabalanganye? Kani inwi-ha itali ni songo fanela u imba mutsho? No tshewa nga lufhanga sa ri ne-vho, nahone khe ni tshi nga no la mbilu ya khuhu inwi? Idani ri do soli thungo ngei lufherani (vha a bva vha ya thungo tshifhinga tshilapfu vhe ngeyo). Ndi fulufhela uri zwino ni a zwi pfa uri ro delani.

Mabalanganye: Vhe ndi iteni, inwi vhone vha bva ngafhi namusi vhone? Vha nga mu kwama ene Sengeza vhone? Ene mumonwa nga vhomasiandaitwa. Vhone nda linga afho ndi a fa ndi sa athu no u swika thsiukhuvahni, a hu kandwi hafha la.

- Nwasundani:* Khamusi ha zwi pfesesi zwavhu ξ , ndi uri n η e ndo dinwa nga u luvha nga η ala na nga u dzhielwa Mushanzhoni, nazwino ndi tshi amba hu pfi u dzula fhando.
- Mabalanganye:* Zwino ndi a pfanyana fhedzi vha dovhe vha vhuye ndi kha ξ ξ ilinga zwi η we, vha songo dzula vha dovhe vha vhuye ri nye ξ u. (Vha a bva vhafumakadzi). Mafhungo a avha vhasadzi a a shavhisa. Fhedzi Mushanzhoni muthu o wana n ξ ila ya u mu fuwa arali muthu a tenda u thusa avha vhathu (u khou amba e e η e).
- Nwasundani:* Ndo vhuya Mabalanganye, ndi ri no tou mama ξ si na khathutshelo naa? A ni ri lamuleli naa η wananga? Na hone izwi ngavhe ndi vhe mukukulume, ndi musi ndo no imba kale mutsho, i si hezwi zwine na khou ita lini. Vhomudzulatsini ndi ri η e, ni ofhani, na tshivhindi ri nga mu fusha ngatsho, u ξ o vha e na nnyi, thi ri u dzula e e η e?
- Nwafunyufunyu:* Ni songo vhuya na ofha, magondo ro vala a hu na tshi ξ aho.
- Mabalanganye:* Ndi kha ξ ya ha Vho-Gandamipfa, ri ξ o vhuya ri tshi fhedza zwo fanelaho. Ndi vhona uri zwine vha amba zwi a itea. Tenda tshivhindi tsha hone tsha si ite uri a tshi ξ anze, izwo ro lovha (Mathivha 1987:38 – 39).
- Nwasundani:* Abantu bangawuthola kuphi ushevu? Kumele sibe sesimeni sokuphelisa lolu bumba oluphukile, ubumba oluphukile alukwazi ukukhuluma; ngubani ozokwazi ngoba kuzobe kunezivakashi eziningi, ingabe akusikho yini ukwethula nokuvalelisa izivakashi? Asisukume siye emzini kaMabalanganye.
- Nwafunyufunyu:* Uqinisile, uma uSengeza angasithola, uyakwazi okuzokwenzeka; sonke nezingane zethu sifile. Ngicabanga ukuthi uMabalanganye uzovumelana nathi ngoba uhlala ekhalaza ngokuhlala kakhulu kukaSengeza adlulelwe nayisikhathi sakhe. Nayi indawo kaMabalanganye. Aa! Aa! (Bayabingelelana
- Mabalanganye:* Ndaa! (uyabingelela, ekhulumela phansi), ungubani wena?

Ñwafunyufunyu: Ngimi, vuka ukuze sizokwazi ukuxoxa (*uyavuka uyabuya uzohlala duzane nabo*). Size kuwe, ndodana yenkosi, lona nguÑwasundani, usanda kufika. Uvamise ukuvumelana nathi, ukuthi ubuduna bubonakala sengathi sebudlulelwe yisikhathi. Size kuwe ukuze sizokwazi ukuqeda lesi sikhathi sokujabula; wazi kahle ukuthi uthatha lokho kahle kahle okungokwakho. Ngisho lokho kukaTshikhwani.

Mabalanganye: Angiqondi, yini okumele siyenze? Kumele siyenze njani?

Ñwafunyufunyu: Kwenzekani ngawe, Mabalanganye? Awulona yini iqhude? Ingabe usikwe ngommese njengathi yini, ngaphezulu kwalokho ubonakala sengathi udle inhliziyoyenkukhu. Woza, ake sikhulumisane lapha endlwaneni (*baphumela ngaphandle bachitha isikhathi eside bebodwa*). Ngikholwa wukuthi usuyaqonda manje ukuthi kungani silapha.

Mabalanganye: Nithi yini okumele ngiyenze, nivelaphi namuhla? Nicabanga ukuthi ningamthinta, uSengeza? Uvikeleke kakhulu. Uma ngingazama lokho ngingafa ngaphambi kokuba ngifike emnyango; akuyona indawo yokudlalela leyo.

Ñwasundani: Mhlawumbe akaqondisisi; yingoba sengikhathele ukukhonza ngomsebenzi kanye noMushanzhoni wami othathiwe kimi; uma ngisho lokhu, kuthiwa uhlala lapha.

Mabalanganye: Manje sengiyathola kancane, kodwa buyani futhi ngokuhamba kwesikhathi, ngisacabanga. Ngiyacela ukuba niphinde nibuye ukuze sizokhuluma. (*Abesifazane baphumela ngaphandle*). Udaba lwalamakhosikazi luyethusa. Nakhona kunjalo, umuntu unethuba lokuthola uMushanzhoni uma umuntu engavuma ukusiza laba bantu (*usho njalo ekhuluma yedwa*).

Ñwasundani: Ngibuyile Mabalanganye; ingabe awubazweli yini abanye? Awuzukusiza yini, ngane yami? Uma ngabe bengiyiqhude, ngabe sengikilige kwasekuseni manje, kungabi yilokhu okwenzayo wena. Yithina abantu abaseduze, wesabani? Singamklinya ngisho nangempumulo imbala; konje uhlala eyedwa njalo?

Ŋwafunyufunyu: ungesabi, siqinisekisile ukuthi akwenzeki lutho.

Mabalanganye: Ngisazoya emzini kaGandamipfa, sizoluphothula lolu daba uma sengibuyile. Ngibonile ukuthi lokhu enikushoyo kungenzeka. Kuphela nje uma ushevu ungeke umenze ukuba ahlanze, ngale kwalokho singabantu asebafile.)

Abalingiswa abathathu ngabesifazane ababili, uŊwafunyufunyu noŊwasundani, noMabalanganye, indodana kaŊwafunyufunyu. UŊwafunyufunyu noŊwasundani bangamakhosikazi enkosi uSengeza. Laba besifazane ababili bakhathazekile ukuthi inkosi ayiwalaleli wona ngoba asegufile. Ngalokho bahlela ukuba bayigudluze.

Ababoni ukuthi bangakwenza kanjani lokho ngaphandle kosizo lwendlalifa, uMabalanganye. Ngalokho baya kuMabalanganye, ngesethembiso sokuba uzothatha ubukhosi futhi uzothola abesifazane abasebasha laba inkosi elokhu idlala ngabo. Nakhona uMabalanganye enqikaza ukubasiza, kodwa ekugcineni uyawenanela umqondo wabo. Kuyiqiniso ukuthi phakathi kwama-Afrika, ikakhulukazi phakathi kwabaVhenda, uma ngabe umholi engasadingwa, ubulawa ngamalunga omndeni oseduze. Ukubulala umuntu kuwukwenza ubugebengu obukhulu impela. Laba besifazane abakuboni ngaleyo ndlela. Bafaka uMabalanganye umoya wokuba abulale ubaba wakhe. Umoya onjena ngaso sonke isikhathi uhambisana nokungqubuzana okungamukelekile emphakathini. KuSiswati lolu hlobo lwethonya lukhonjiswe encwadini *Inhlitiyo ngumtsakatsi* ka H. Kuper (ehunyushwe ngu ET Mthembu).

Khomba umsebenzi wombhalo olimini lwase-Afrika bese ufunda indima yamakhosikazi ekutheleleni isinqumo mayelana nobuholi emphakathini.

3.2.2.2 Udadewabo wendoda (ubabekazi)

Ingabe unaye ubabekazi? Chaza igama *ubabekazi* esikweni lakho. Bheka ukuthi ingabe incazelo yakho iyafana yini naleyo enikezwe ngaphansi.

Udadewabo wendoda uthathwa njengomuntu obalulekile emndenini, ikakhulukazi udadewabo omdala wendoda. Ubabekazi okubhekiswe kuye lapha, ngubabekazi owaziwayo ngokombono wama-Afrika. Ngobabekazi kulengxoxo kushiwo udadewabo kababa, noma udadewabo wendoda. Kunoma yisiphi isinqumo esibalulekile esithathwayo emndenini, udadewabo wendoda kumele

athintwe. Lezi zinqumo zingaba sekuhanjisweni kwelobolo, ukwenziwa kwemisebenzi yesintu, noma ukuya esikoleni sokuthwasela ukukhula. Ubabekazi unikwa amandla okuxazulula ukungezwani emndenini. NgeTshivenḁa lokhu kungakhonjiswa ngezehlakalo ezenzeka ku*Ho felwa nnyi* ka Sigogo. Funda isiqephu esilandelayo:

... Vho-Masindi na murathu wavho na khotsi Vho-Rasila na mme, Vho-Muhanelwa khevha vho dzula. Vho dzula nḁuni ya mukalaha. Vha vuwa vhe mukalaha vha ri: “Masindi, hezwi ni tshi vhona ndi tshi tou vhuya nda dzhena nḁila nda ḁa hangei haḁu, he nda ri ni ye ni vhidze murathu ni ḁe ri dzule ri tou rali, ndi uri nḁe a thi na ḁwana wa mme, ndi ndoḁhe. Zwino mashaka anga ane nda amba nao mafhungo ndi vhoiwi. Zwino hafhano ndo ni vhidza nga fhungo ḁa uri no zwi vhona uri khaladzi aḁu o lovha, ro mu swiḁa. A re nḁe ndo fulufhuwa zwauri o ḁuwa tshoḁhe. Ha tsha ḁo dovha a vhuya. Zwino sa izwi mafhungo o tou rali, uyu ḁwana wa vhatu u tou itwa hani? Anga ndi eneo Masindi ḁwananga.”

Vho-Muhanelwa vha fhaḁa vhe, “Khezwo ni tshi khou zwi pfa. A ni fhinduli muḁe waḁu?”

“Mmawe, habe hayo mafhungo ndi mahulwane ha ḁoḁi u sokou fhufhelwa lini musi muthu a tshi a fhindula. Na Sundani khoyu e hone, u a ḁi thoma u fhindula, na nḁe nda ḁo fhindula. Khezwo Sundani.” Ndi Vho-Masindi vha tshi khou kumedza murathu wavho iḁi fhungo ḁo vhwaho nga mukalaha Vho-Rasila.

“Vhananga, hafhu heḁi fhungo ndi fhungo ḁa ndeme vhukuma. Ni fanela u ḁivha uri naho ni vhaḁuku kha uyu mufu washu, no tou tea uri ni fhindule. Hafhu nḁe a thi na muḁwe mutuka. A re Makonḁe ndo tou vhona uri murunzi u tshee muḁuku lune ri nga si kone u dzula-vho nae. Ni tshi fhindula ni songo vhuya na ofha tshithu ngauri hufha u amba ḁivhi hu uri ḁivhuya ḁi wane vhudzulo.”

“Mafhungo ane mukalaha vha khou amba a khou pfala. A tou konḁa u fhindulela henefho. Hone-ha izwi vha tshi ri ḁwana wa vhatu u tou itwa hani vha khou amba uri u fanelwa u sumbedzwa muthu naa?” Avha vhane vha khou vhudzisa ndi Vho-Sundani.

“Vho-undani,” ndi Vho-Masindi. “Arali nagoho mukalaha ndi tshi khou vha pfa zwavhuḁi, zwine vha khou amba ndi zwenezwo. A thi ri nandi khotsi ashu? Hone-ha, arali zwo ralo, vhone kha vha ri vhudze muhumbulo wavho uri vhone vha khou funa zwi tshi tou itwa hani?”

Mukalaha na vhone vha khou vhona uri fhungo la hone li nga a li leluwi na luthihi. Vha dovha hafhu vha isa phanda na u talutshedza uri hu kone u do wanala thandululo. “Vhananga, no zwi pfa u thomani henefha nne ndi tshi ri a thi na wa hanga hezwi ndi hafha. nne hezwi ndi hafha vhananga, ndi tou vha muimawoga, shaka ndi nnyi, anga mafhungo ndi tshivhudzagona.

Khamusi ngavhe ndo vha ndi na wa hashu ndo vha ndi tshi do ri a mpfarele zwawe. Vhonani, uyu khaladzi a vhozwi u kha di tou vha vhusiku vhukuma lune zwi nga si vhuye zwa ita. Ndi tshi humbula heli fhungo, ndi wana ndi tshi balelwa u fhira. Ndi ngazwo ndo ni vhidza uri ri tou ita mutingati uri ri do kona u tandulula fhungo heli, ro di tou dzula rothe ngaurali.” Vho-Masindi vha vhona nangoho i thaidzo khulu kha mukalaha. Na vhone vha khou di funa u thusa. “Nne ndi vhona uri ngavhe nangwe vhone khotsi ashu vha vhe vha na mashaka, zwo vha zwi sa nga do ita. Ndi ralo ngauri hafhu vha vhone uri zwila mulovha uyu khaladzi o vha o di tou dinangela ene mune. Hafhu vha humbule uri muthu ane ra khou amba ngae ndi masitiresi lune u tou mu nangela muthu wa u mu fara zwi a konda. Hafhu zwi di nga uri ri tou mu vhotholola uri a tuwe zwi do amba uri thundu ya khotsi ashu i do vha yo lovha. Nga nda ha thundu, hafhu muthu uyu a tuwa a swika a funa mune munna u do vha o tuwa na vhana. Naho hu si na mutukana, dzina la Tuwani Rasila la do vha lo xela tshothe.”

Vho-Rasila vha tshi pfa Vho-Masindi vha tshi amba zwa dzina, vha mbo di vha dzhena hanwani. “Hezwi ni tshi amba nga u xela ha dzina, ni fanela u humbula uri hu do vha ho xela na maanda a nwananga othe, ngani naa, ngauri na tshedele yotho i do vha yo tuwa. Ndi zwe nda vhudza havha mme anu vha tshi khou amba nga ha u bvisa murunzi nda ri a thi funi ngauri ndi vho do pfa tsho laho nwananga nda vho sokou farwa ndo no rema muthu nne ni a divha! Na vhamusanda ndo vha vhudza uri tsha nwana wanga a tshi tsikulwi tshitombo. Vhone na vhone vho zwi tangedza. Zwino vhananga, nda humbula haya mafhungo ndo edela, na khofhe dzanga dzi a fhela dothe dza tou thattatha.” Avha vhararu zwino vho no mangala. Vha khou mangadzwa ngauri zwine mukalaha vha vho amba zwone zwi vho toda u fhambana na zwe vha vha vhidzela zwone.

Vho-Sundani vho dzhena mukalaha hanwani vha ri: “Baba, hayo ane vha khou amba one a a pfala, fhedzi-ha a si one e ra dzula ngao. Zwe ri ne

ra dzulela zwone ndi zwa uri ri ita mini nga havha muvhuye washu. A si zwone nandi-vho vhone mmawe?”

Naho nne ro ɔa nga kholomo fhanu muɔini, litshani ndi sokou fhindula zwanga,” ndi vhone Vho-Muhanelwa vhane vha khou amba zwino. “Nɔe ndi ri heɔo ɔa u mu vhofohola uri a ye ha hawe ndi vhona na shango heɔi ɔi tshi nga ri sea vhukuma. Hafhu na vhabebi vhave vha ɔo ri mini nga riɔe, a vha nga ɔo ri humbulela uri ri vho ri ndi ene muloi naa? Na kale livhiɔa a ɔi lambiwi, muthu u ɔi tou dzula henefho muɔani. Huno arali hu na zwine zwa khou tou konɔa uri ri mu wanele muthu, a si khwine ri tshi tou mu vhofohola uri a fune muthu ene muɔe, a tou ɔinangela naa?”

“Afho vhone mmawe ndi khou pfa vho amba fhungo lo dziaho. Asizwo-ha mukalaha, vhone vha ri mini ngaɔo?” Vho-Masindi vha amba izwi vho tou isa maɔo kha mune wavho.

Mukalaha zwino vha vho vhone sa muthu o rengululwaho. Vha pfa ili la mukegulu ɔi ɔone ɔine ɔa nga shumea ngaɔo. Vho no ɔi haseledza ndi hone vha tshi ruma Vho-Sundani uri vha ye vha vhidze Vho-Maria. Nga tshifhinganyana Vho-Sundani na Vho-Maria na vhone kevha vho no dzula henefaha nɔuni (Sigogo 1995:37-40).

(... UMasindi nodadewabo omncane, ubaba wakhe nomama wakhe, uMuhanelwa bahlezi elawini lekhehla. Ikhehla lithi: “Masindi, uma ungibona ngiza kwakho, lapho ngikucele ukuba uyobiza udadewenu ukuze sizohlala ngale ndlela, kungenxa yokuthi angisenaye wozalo lwami. Nina niyizihlobo zami engikwazi ukuxoxa nazo izindaba. Nginibize mayelana nodaba, lokuthi, nibonile ukuba umfowenu ushonile, futhi simngcwabile. Kanti mina, sengikwemukele ukuba usehambele safuthi. Ngeke esabuya. Njengoba isimo singale ndlela, sizokwenzani ngalona wesifazane? Mntwanami, yilokhu engifuna ukukwazisa khona.”

UMuhanelwa uphendulile wathi, “Uzwile, awuzukumphendula ubaba wakho?”

“Mama, lolu daba lukhulu; ludinga ukucatshangwa impela ngaphambi kokuba umuntu aphenhle. USundani naye ukhona; angaphendula kuqala, ngizolandela ngeyami impendulo. Nayo inkinga Sundani.” NguMasindi ephawula odabeni oluphakanyiswe yikhehla uRasila kudadewabo omncane.

“Bantwabami, lolu wudaba olukhulu. Kumele nazi ukuthi nakhona nibancane kumufi, kumele niphendule. Konje angisenayo indodana encane. KuMakonɔe, ngiqaphele ukuthi usemncane ngale ndlela yokuthi

ngeke sikwazi ukuxoxa ngalolu daba naye. Ningesabi lapho niphendula ngoba igama elibi likhulunywa ukuze livulele elihle indlela.”

“Udaba oluphakanyiswe yikhehla luyezwakala. Nakhona kunjalo, kunzima ukunikeza impendulo ngaleso sikhathi. Lapho uthi sizokwenze njani ngomntwana, uqonde ukuthi anikezwe indoda?” kubuza uSundani.

“Sundani,” uMasindi uthi. “Uma ngizwisisa kahle okushiwo yikhehla, lokho elikushoyo ngikho ngempela lokhu okushilo. Ingabe ngiqinisile baba? Uma ngabe isimo sinje, sitshele umbono wakho ukuthi ufuna lolu daba luxazululwe kanjani?”

Ikhehla liyabona ukuthi lolu akulona udaba olumalula. Laqhubeka nencazelo yalo ukuze kutholakale isisombululo. “Bantwabami, ningizwile ekuqaleni ngenkathi ngithi angisenazo izihlobo. Uma ningibona ngilapha bantwabami, ngingedwa, akekho omunye engingakhuluma naye izinkinga zami. Uma ngabe benginesihlobo, bengizosicela ukuba kube ngiso esibhekana nalolu daba. Bhokani lapha, lo mfowenu usesemncane kakhulu; ngeke kusebenze. Uma ngicabanga ngalolu daba, ngikuthola kunzima ukuluxazulula. Lesi yisona sizathu esenze ukuba nginibize ukuze sizoluxazulula sisonke sihlange lapha.” UMasindi ubonile ukuthi lolu wudaba olukhulu ekhehleni. Ufuna ukusiza. “Ngicabanga ukuthi nanoma wena, baba, ubunazo izihlobo, bengukeke kusize. Bheka, umfowethu wazikhethela umfazi ngokwakhe. Kumele nikhumbule ukuthi umuntu esikhuluma ngaye unguthishelakazi; kunzima ukumkethela indoda. Ngisho nokumdedela ahambe kuyosho ukuthi izinyoni zomshado kababa wethu ziyobe sezilahlekile. Ngaphandle kwezinyoni zomshado, uma lo muntu engahamba bese ethandana nomunye umuntu uzohamba nezingane. Nakhona kungekho indodana phakathi kwezingane zakhe, isibongo sikaṬuwani Rasila sizoshabalala unomphela.

Ngenkathi uRasila ezwa uMasindi ekhuluma ngesibongo, wamphazamisa. “Uma ukhuluma ngokushabalala kwesibongo kumele futhi ucabange ngokuphela kwemizamo yomntwanami, ngani, ngoba yonke imali yakhe izobe ihambile. Lokhu yikhona engitshele umama wenu ngakho ngalenkathi sikhuluma ngomsebenzi wehlambo ngoba ngizokwazi ukuthi loyo obulele umntwanami uzogcina ebanjiwe ngemuva kokugenca umuntu, niyazi!

Ngiphinde ngatshela nenduna ukuthi akusoze kwaba khona umsebenzi wehlambo lomntwanami. Ikuvumile lokho. Manje bantwabami, uma ngicabanga ngalolu daba lapho ngilele, ubuthongo abehli.” Laba

abathathu sebemangele manje. Bamangele ngoba ikhehla likhuluma ngento engahambisani ngalokhu elibabizele khona.

USundani uphazamisa ikhehla bese ethi, “Baba, lokhu okushoyo kuyezwakala, kodwa akulona udaba esihlangene ngalo lapha. Esikuzele lapha; ukuthi senza njani ngomakoti wethu? Ingabe ngiqinisile mama?”

“Ngisho noma ukuba khona lapha kungenxa yezinyoni zomshado, ake ngiphendule,” NguMuhanelwa okhulumayo manje. “Ukumkhulula ukuba abuyele ezandleni zabazali bakhe kuzokwenza ukuba abantu basihleke. Abazali bakhe bazothini ngathi, ngeke yini bacabange ukuthi sithi nguyena othakathe indodana yethu? Ngisho nangaphambilini, umuntu ubekhishwa wukufa, uhlala emzini. Kunzima ukumtholela indoda, akusincono yini ukuba simdedele athandane nendoda ayithandayo?”

“Mama, ukhulume into engangabazeki. Nalu udaba baba, uthini wena?” uMasindi usho ebheke kubaba wakhe.

Ikhehla lobonakala njengomuntu osindi siwe. Licabanga ukuthi lokhu okushiwo ngowesifazane kungaba yikho, bathumela uSundani ukuba ayobiza uMaria. Ngemuva nje kwesikhashana, uSundani noMaria sebahlezi elawini.)

Abalingiswa esiqeshini esingenhla bakhuluma ngodaba olunzima oluthinta isiko lama-Afrika. Ingxoxo kulesi siqephu iqalwe ukufa kwendodana kaRasila. URasila nonkosikazi wakhe uMuhanelwa bakhathazekile ngelikusasa likaMaria, umfelokazi kaRasila. Ngokuya kwesiko lama-Afrika, uma indoda ishona emndenini, umfelokazi wayo unikezwa umfowabo ukuba abheke izingane. Inkinga kaRasila ukuthi okuyiyona ndodana yakhe esele isencane kakhulu ukuthi inganikezwa uMaria njengonkosikazi. Ngaphezulu kwalokho, akanaso isihlobo sendoda engabheka uMaria. Ngeze akwazi ukuxazulula lolu daba eyedwa. Lena yinkinga yomndeni, kanti idinga amalunga omndeni ukuba ayixazulule. Ngokwesiko lama-Afrika, udaba olunjalo alukwazi ukuxazululwa ngaphandle kodadewabo wendoda. URasila uyazi ngesiko lama-Afrika; umema amadodakazi akhe amabili ukuba eze nawo azosiza ekuxazululeni le nkinga.

Esiqeshini esingenhla, kungenzeka ubonile ukuthi amadodakazi kaRasila, uMasindi noSundani, abanaso isisindo esilinganayo emndenini. Izwi likaMasindi, njengendodakazi endala, linesisindo uma kuqhathaniswa nelikaSundani. Ngemuva kokuqala udaba, udaba ludluliselwa kuMasindi, obese yena aludlulisela kudadewabo omncane nakumama wakhe. Udadewabo omkhulu wendoda ulindeleke ukuba athathe isinqumo ngale nkinga okukhulunywa ngayo, kanti isinqumo sakhe singesokugcina. Esiqeshini sokugcina esingenhla,

uRasila ubambelela emasikweni ama-Afrika, okuthi umndeni unelungelo lokukhethela umfelokazi indoda. UMasindi akavumelani nendlela ubaba wakhe abona ngayo. Wenza ukuba ubaba wakhe, umama wakhe kanye nodadewabo omncane bavume ukuba uMaria anganikezwa indoda. Ubatshela ukuthi uMaria kumele afune indoda ayithandayo; kodwa akumele ashiye umuzi abuyele kubazali bakhe noma endodeni azobe eyithandile. UMaria ulindeleke ukuba ahlale emzini ukuze aqhubekise isibongo sikaRasila. Lokhu kuvunywa ngumama kaMasindi, uMuhanelwa, othathwa njengomuntu wangaphandle lapho kufika ezindabeni zomndeni. URasila ujabulile ngesisombululo sale nkinga, ikakhulukazi ngoba amadodakazi akhe abandakanyekile. Okwenza udaba lube lukhulu kakhulu, ngisho nomlingiswa omkhulu udaba olumayelana naye, okunguMaria, akamenywa ukuba azofaka isandla ekusonjululweni kwenkinga. Umenywa kuphela ukuba azokwaziswa ngesinqumo esesithethwe.

Ungawakhomba yini amatheksthi olimini lwakho aveza indima yodadewabo wendoda njengoba kukhonjiswe esiqeshini? Uma ingafani naleyo engenhla, iyiphi indima edlalwa ngudadewabo wendoda ekuphatheni umndeni emsebenzini wombhalo olimini lwase-Afrika olukhethile? Indima kadadewabo wendoda iphinde ivezwe emisebenzini yombhalo enjengale *Lunwele Loludze* ka JN Khumalo no SR Dlamini (Siswati), *Hi ya kwihi?* ka MJ Maluleke, Ndzi fikile ku *Nhlengelo wa swirungulwana* (Xitsonga), kanye naku *Buzani kuMkabanyi* ka Msimang (isiZulu).

Kumasayimenti nasekuhlolweni uzodingeka ukuba uphendule imibuzo evamile kanye naleyo eqondile ngalesi sigaba somsebenzi. Bheka izibonelo ezilandelayo zohlobo lwemibuzo ongayilindela.

- (a) Indima yenhloko ekulandelaneni komndeni wama-Afrika kwesinye isikhathi ivame ukungasetshenziswa kahle. Xoxa ngokuthi ubaba akasisebenzisi ngokufanele kanjani isikhundla sakhe sobuholi enkululekweni yokuzikhethela kwezingane zakhe. Fakazela ingxoxo yakho ngezibonelo ozithathele kunoma yimuphi umsebenzi wombhalo ongolimi lwase-Afrika.
- (b) Abesifazane basebenzisa amandla abo amakhulu emiphakathini yama-Afrika mayelana nendima yobuholi. Xoxa ngendima yowesifazane ekuphathweni komndeni wama-Afrika. Fakazela ingxoxo yakho ngezibonelo ozithathele kunoma yimuphi umsebenzi wombhalo ongolimi lwase-Afrika.

- (c) Khomba umsebenzi wombhalo olimini lwase-Afrika bese uhlolisa izimbangela zokungqubuzana esithenjini.
- (d) Xoxa ngobuhle nobubi bomfazi omkhulu ekukhetheleni indoda yakhe omunye umfazi. Ingxoxo yakho kumele ifakazelwe ngamaphuzu avela emsebenzini wombhalo ongolimi lwase-Afrika ozikhethele lona.
- (e) Ubabekazi unikezwa amandla okuxazulula ukungezwani emndenini. Khomba ukungezwani emsebenzini wombhalo bese uhlolisa ukuthi ubabekazi ukuxazulula kanjani ukungezwani lokho.

3.3 UMUZI KANYE NESIZWANA

Ngenxa yokufika kwempucuko yasentshonalanga, ama-Afrika azithola ahlala ezindaweni ezinezindlela zokuphila ezahlukenene. Abanye bazithola ezindaweni zasemadolobheni kanti abanye bazithola basezindaweni zasemakhaya. Ukulandelana kobuholi kwehlukile ezindaweni zasemadolobheni kanye nasezindaweni zasemakhaya. Ezindaweni zasemadolobheni abantu bakhuluma ngamakhansela, abaphathi nawosodolobha bamadolobha amancane kanye namakhulu; kanti ezindaweni zasemakhaya sithola izinhloko zemizi, izinduna kanye namakhosi. Kule ngxenye, ingxoxo izogxila ekulandelaneni kobuholi ezindaweni zasemakhaya ngoba bona buthelelwa kancane yimpucuko yasentshonalanga. Izindawo zasemakhaya zinemizi kanye nezizwana.

Isizwana sakhiwe yimiphakathi emincane, amabandla, imizi noma omakhelwane.

Isizwana ngumphakathi ohlelwe ngaphansi kobukhosi obuthile. Yinhlango yokuhlalisana eyesekelwe ngaphansi kwamaqembu amancane achazwa ngendabuko yezinto ezifanayo ahangene ngokwepolitiki ngaphezulu kwezinga lomndeni. Wuhlobo olubalulekile lwenhlango yabantu ngokwezepolitiki. Phakathi kwama-Afrika isizwana sithathwa njengenqola ebalulekile yokuzazi yona ngakwezepolitiki.

3.3.1 Inhloko yomuzi

Induna ibukene nokubekwa kwenhloko yomuzi emizini engaphansi kwayo. Uma ngabe kunokungezwani mayelana nomuntu okunguyena okumele angene esikhundleni senhloko yomuzi, induna iyabizwa ukuba izoxazulula lolo daba.

Isisombululo sitholakala ngokuthintana nabafowabo kanye nawodadewabo kamufi. Uma ngabe abafowabo bakamufi bengavumelani, induna izothatha izwi likadadewabo kamufi njengelokugcina.

Ezimeni eziningi, izinhloko zomuzi zingamadoda emiphakathini yama-Afrika. Kweminye imiphakathi yama-Afrika, abesifazane babekwa njengezinhloko zemizi. Ezimeni ezinjalo, ungathola amakhosikazi amadala enduna ehlezi kahle kweminye imizi engamehlo nezindlebe zenduna. Benza sengathi bayizinhloko zemizi kanti umkhandlu womuzi uyabasiza ukuba baphathe umuzi. Njengoba uWessmann (1908:13) ebhala, “Umfazi omdala (wenduna) uphila njengabanye abadala bomuzi emizini ehlukene kulo lonke ilizwe bese evela ekhaya lenduna ngokuthanda kwakhe esikhathini esiningi eyilethele ukudla kwekhethelo kanye nezipho, ahlale isikhathi eside noma esifushane.” Ngokubambisana nomkhandlu womuzi, umfazi omkhulu wenduna nguyena obukene nokubheka ukulandelwa kwezinqumo ezithethwe yinduna noma ngumkhandlu wesizwana. Uphinde asombulule izinkinga ezivela emindenini yomuzi. Kukho konke, inhloko yomuzi, iyindlela yokuhlenganisa ngokwenhlalo kanye nokuphathwa komuzi. Izindaba ezibonakala zilukhuni ukuba zingaxazululwa ngumkhandlu womuzi zibhekiswa enduneni. NgeTshivenda, imizi engaphansi kobuholi bowesifazane ikhonjiswe ku *Bulayo lo talifhaho* ebhalwe nguMagau naku *Mabalanganye* ka Mathivha. Ku*Mabalanganye* induna uSengeza ibeka amakhosikazi ayo amakhulu uNwafunyufunyu noNwasundani njengezinhloko zomuzi. La makhosikazi anamandla agcwele okuphatha umuzi. Benza lokho abakuthandayo, okufaka phakathi ukuthatha amantombazane asemancane ukuba azoba ngamakhosikazi awo azowasiza ngemisebenzi yasekhaya. Ku*Bulayo lo talifhaho*, omunye wemizi ngaphansi kwenduna uMphagani ungaphansi kobuholi bowesifazane, uNyamalwela Singo. Usizwa ngumkhandlu womuzi ukuphatha umuzi. Njengazo zonke izinhloko zemizi ezingamadoda, uya emkhandlwini wesizwana. Khomba imisebenzi yombhalo olimini lwase-Afrika olukhethile oveza abesifazane njengezinhloko zomuzi uphinde uphawule ngezibopho abanazo.

Njengoba kuphawuliwe ngenhla, abesifazane banethonya elikhulu ekuphathweni kwesizwana, nakhona kuthathwa ngokuthi ubuduna ngumkhakha ogcwele ngamadoda. Ngaphezulu kwabesifazane bengena esikhundleni senhloko yomuzi, baphinde babambe iqhaza ekuthathweni kwezinqumo mayelana nokuphathwa komuzi kanye nesizwana ngokubandakanyeka kwabo emikhandlwini yomuzi nasemikhandlwini yesizwana. Njengoba kuphawulwe ngaphansi kwesihlokwana *umndeni*, abesifazane banethonya abanalo emadodeni abo, kumadodana nakubafowabo mayelana nezindaba zobuholi.

Sekuphawuliwe ngenhla ukuthi uMathivha, embhalweni wakhe *Mabalanganye* uveza ukungqubuzana okusukela ethonyeni lamakhosikazi amadala enduna kumadodana awo. Uqaphelile ukuthi lolu hlobo lwethonya ludala ukungqubuzana mayelana nobuduna. U^Nwafunyufunyu, unkosikazi omkhulu wenduna uSengeza, ufaka ithonya kuMabalanganye (indlalifa) ukuba imbulale (induna uSengeza) ukuze yena azoba yinduna aphinde athole nabafazi abancane. Ku*Vhuhosi vhu tou* bebelwa kaMaumela, induna uNdaedzo utshelwa ngumkhakhe ukuba athathe izinqumo ezithinta isizwe. Izinqumo ezinjalo zihambisana nokungqubuzana esizweni. Lolu hlobo lokungqubuzana luvezwa emsebenzini wombhalo wesiZulu *Buzani KuMkabanyi* ka CT Msimang. Khomba umsebenzi wombhalo olimini lwase-Afrika oveza ithonya labesifazane ekuphathweni kwesizwe.

Induna izohlale ithintana namakhosikazi ayo amadala mayelana nezindaba ezibalulekile ekuphathweni kwesizwe. Unkosikazi wokuqala wenduna ungumuntu obaluleke kakhulu ebukhosini. U-Wessmann (1908:13) usho okulandelayo mayelana nalokhu: “Unkosikazi wokuqala wenduna ubekwa phezulu kakhulu, uphinde anikezwe igama lekhethelo, ngaphezulu kwalokho ngumama wenduna, okhethwa njengomlamuli emicimbini ebalulekile. Izwi lakhe kaningi kuba yilona elinqumayo.” Unkosikazi wokuqala uphinde abukane namandla okuphatha amakhosikazi amancane enduna, asombulule izinkinga ezivela ekusebenzeni kwawo.

3.3.2 Induna

Ama-Afrika abuswa yizinduna namakhosi. Ubuholi besizwe buhlinzikelwa yinduna ngokusizwa yiqembu lamadoda amadala kanye nezinhloko zomuzi, okuyibona abakha umkhandlu wesizwe. Laba abadala bangababheki bezinkambiso zesizwe kanye nemithetho yendabuko enikezwa ngomlomo. Umkhandlu wesizwe ubukene nokubheka ukuthi umthetho uyalandelwa. Indima yenduna ukuqinisekisa ukulandelwa kweziphakamiso zomkhandlu wesizwe mayelana nokuphathwa komphakathi. Amadoda nabafazi bangabekwa njengabaholi bemiphakathi yesizwe. Nakhona kunjalo, emiphakathini eminingi yama-Afrika isikhundla senduna siphethwe ngamadoda. Induna iphetho umthetho, ixazulula ukungezwani kwesizwe, ikhetha izinhloko zemizi, iqhuba imisebenzi yezinkambiso zesintu iphinde ivikele isizwe.

Ama-Afrika, njengeminye imiphakathi, anezinhlobo ezahlukene zokungqubuzana ezimpilweni zawo onke amalanga. Esimeni lapho

ukungqubuzana kuvuka khona phakathi kwamalunga esizwe, induna ibukana nokukuxazulula. Lokhu kungqubuzana kungaba okwepolitiki, okwezenhlalo, okwezenkolo noma okomnotho. Ababhali abaningi bemibhalo yezilimi zomdabu baveze okuningi ekuzibandakanyeni kwenduna mayelana nalezi zinhlobo zokungqubuzana, ngokwesibonelo, amalunga asolana ngokuthakatha, ukwebiwa kwemfuyo, njl. KuTshivenḁa, uMadima, emdlalweni wakhe *Zwo itwa*, uveza ukuthi induna uRavhudzulo uzama kanjani ukuxazulula ukungezwani phakathi kukaGumani noMatidze njengeminye yemisebenzi yayo. Funda isiqephu esilandelayo:

Vho-Gumani: (Vho-Gumani nga mpunḁu bvu) hai; vhanna vha hashu, (vha vha fara) nnditsheni ndi mu tevhedze nwananga hoyu mukalaha. Naa u fhedza muḁa wanga a tshi u ita maḁukwane a dovha a tou ralo?

Vho-Matidze: (takuluku, dzhasi sutu. Hu vhonala muḁana wo sala fhedzi kha luvhemba lwa hemmbe yo donahao, vhurukhu ha hone ...) Mu litsheni ndi mu latise. Nangwe ndo kalaha ndi nga si fhenyiwe nga muthu o raliho a si na nwongo lini. U delela nga izwi zwe a nthwa nga luvhalelo? (vhaḁa vho ḁi fara Vho-Gumani) tsha matsheloni nangwe hu tshi pfi asizwo? Hai ndi ḁo mu laḁisa vhpufe hoḁhe nḁe. Hai nne a thi ... (vha a vha dzudza).

Vho-Ravhudzulo: Zwino noḁhe ipfani hafha. (Zwikumelo) Mahola vhakoma ndo hana uri havha vhathu vha bve nga hone u shavha uri zwi a shonisa vhunga vho ita vhabebi vhang. Zwino ndo zwi sedza nda zwi vhona nda zwi tenda; mme na khotsi a vha na mbumbelwa sa makhulu ya mbudzi. Arali vhe vhone mme anga vhe vha mbeba zwi tshi vhavha vhukuma, ndi musi vho no mpfa kale.

Vho-Rathiyaya: Marunga-dzinndevhelaho. Na nne ndi khou zwi vhona nga kwanga kutalukanyo uri havha vhathu tsha khwine ndi musi vha tshi tou ya u lamulwa nga Mutonga Phafula. ḁeneḁo ḁi vhonala hani mune wanga?

Mukhubu: Muhali ndi tshi vha fara mulomo nga u tetemela huhulusa ndi ri uri arali havha vhathu vha be zwi sa nga itee vha nga tou pandelwa vhoḁhe uri hedzi pfiriri vha ḁo dzi ita vha tshi khou kungulusa magwadi, hu si kha ḁino ḁa Tshihondwa.

Vho-Rathiyaya: Hai, hezwo ...

- Mukhubu:* *Vha ri hai? Naa vhone vha na afhio maanda a uri hai kana ee? Khee Muhali vho tou oma tshothe kha iji la Phafula avha Vhakoma? Nqila ya u lamula ndi yeneyo i yothe?*
- Vho-Matidze:* *Zwa u bva matsiko zwi tou vha khwine Mbedzi. Hone ngavhe hu vhe mulovha muḽamvu u tshi kha ḽi vha na ḽhodzi i no kiwa ya bikwa muroho ndi musi hoyu mutukana ndo no mu sumbedza maraho na vhudzadze ha ḽowa. Wa Vhambedzi, o vha o no vhona Mabe tshi tshi okhola.*
- Mukhubu:* *Vhone nga vha fhumule-vho hafha. Vha ḽo ḽi vha ita muloi ngazwo. Mabe tshi tshi okhola na vhudzadze ha ḽowa na maraho ayo ndi mini?*
- Vho-Gumani:* *Ndi ḽloi heḽi ḽithu.*
- Vho-Ravhudzulo:* *Mukhubu ni gude u amba na vha re vhahulwane kha inwi. (Zwikumelo zwa Mukhubu). Fhungo asiḽi, (zwikumelo). Vhoinwi vha Tshifhini ni tsa hayani na dilugisa. Tshelede dza miḽalu dzi ḽo bva kha nḽe. Tshanu ndi mbuvha. ḽa matshelo ni a bva.*
- Vho-Gumani:* *Hu si mbamatshelo zwaho Muhali?*
- Vho-Ravhudzulo:* *Matshelo. Ndo amba; ngani mbamatshelo?*
- Vho-Gumani:* *Uri ri ḽo thoma ri ḽoḽe vha u bva navho.*
- Vho-Ravhudzulo:* *Ndo no amba uri a thi funi u shona. Munwe na munwe u bva e the. Shaka ḽanu ndi Vhakoma vhane vha bva vhuimoni hanga nḽe ndi re waḽu nothe. Vha ni vhoneho no dubekana nga tshine vha ḽo ri ni tshimbilela zwa fhanu musanda tshiḽangani. Nandi Vhakoma? (Mahamba 1975:36-37).*
- (Gumani:* *(Gumani mkhahlele) Bantu bakithi, (bayambamba) ngikhululeni ngizobulala le khehla ngendlela elibulele ngayo indodana yami. Ngeke liqede wonke amalunga omndeni wami ngokubaguqula libenze amazombi bese liziphatha ngale ndlela?*
- Matidze:* *(Uyasukuma, akhumule ijazi lakhe. Iyembe lakhe elingcolile lidabukile ngemuva) Ake ngimjezise. Nakhona sengigugile ngeke ngehlulwe ngumuntu onjengaye, umuntu ongacabangi. Ungibukele phansi ngoba ungishaye ngothi lomshanelo. (Abanye abantu balokhu bebambe uGumani) Kwanele, kusukela ekuseni? Ngizomenza ukuba alahlekelwe yisimilo sakhe. Cha, angi ... (bamhlalisa phansi)*

- Ravhudzulo:* Lalelani nonke. (*Izibongo*) *Vhakoma*, ngonyaka owedlule ngenqabela laba bantu ukuba baye kobhula ngoba kuyihlazo njengoba befana nabazali bami. Ngilubhekile lolu daba ngabese ngiyavuma; umama nobaba ngeze benziwa njengezimbuzi zokuhlabela amadlozi. Uma kungumama ongibelethe ngezinhlungu, ngabe kudala engizwele ubuhlungu.
- Rathiyaya:* Lokhu ngikubona futhi ngolwazi lwami oluncane, ukuthi laba bantu kumele benziwe baxolelane nguMutonga wasePhafula. Ukubona kanjani lokhu, nkosi yami?
- Mukhubu:* Ngokuphendula kusitatimende sakho, nkosi yami, uma kungeke kwenzeka ukuba bayobona isangoma, kungaba ngcono uma bobabili bexoshwa ukuze bayoqhubeka nokulwa kwabo kude neTshihondwa.
- Rathiyaya:* Qha, qha lokho ...
- Mukhubu:* Uthi qha? Yimaphi amandla onawo okuthi qha noma yebo? Kungani lo*Vhakoma* elokhu ebambelele ekuyeni kuPhafula, nkosi yami? Ingabe lena iyona ndlela yokuthi babuyisane?
- Matidze:* Ukuyobona isangoma yikhona okungcono, Mbedzi. Uma ngabe bekuyizolo ngalesikhathi ngisaqinile, bengizomkhomba izingqe zenyoka. Ubezobona uMabe (isilwane) siminciza.
- Mukhubu:* Thula, wena. Yingakho bethi ungumthakathi. Kusho ukuthini ukuthi uMabe eminciza kanye nezingqe zenyoka?
- Gumani:* Lo muntu ungumthakathi.
- Ravhudzulo:* Mukhubu, kumele uhloniphe abadala kuwe. (*uMukhubu ubongelela inkosi*) Nalu udaba. Nina, baseTshifhini kumele nibuyele ekhaya niyozilungiselela. Imali yokuyobhula esangomeni izokhokhwa ngimi. Lungisani umphako wendlela. Kusasa niyahamba.
- Gumani:* Ngeze kwaba ngcono yini ukuya elangeni elilandela elakusasa, nkosi yami?
- Ravhudzulo:* Kusasa. Kunjalo; kungani ilanga elilandela elakusasa?
- Gumani:* Ukuze sizokwazi ukufuna abantu abazosiphelekezela.
- Ravhudzulo:* Sengivele ngishilo ukuthi angifuni ukuhlazeka. Ngamunye wenu kumele azihambele ngokwakhe. Isihlobo sakho ngu*Vhakoma* omele mina, isihlobo sakho. Uma abantu benibona nilandelana, bazocabanga ukuthi nihamba mayelana nodaba oluthinta izindaba zasebukhosini. Akulona yini iqiniso leli *Vhakoma*?)

Esiqeshini esingenhla ukubandakanyeka kwenduna kubalulekile ekuxazululeni ukungezwani phakathi kwabantu bayo, abaphinde babe yizihlobo zayo. Bonke abathintekayo, kufaka phakathi ummangalelwa nommangali bagijimela enduneni mayelana nezinkinga ababhekene nazo. UGumani usola uMatidze ngokuthakatha yena kanye nomndeni wakhe. UGumani uze afike ezingeni lokuba ashaye uMatidze. UMatidze ucela ukuvikelwa yinduna. Induna ibonwa yilaba ababili njengaye kuphela umuntu ongabasiza ekuxazululeni lengxabano. Ngokwesiko lama-Afrika, izinsolo ezifana nalezi zingaxazululwa yisangoma kuphela. Ngaphambi kokuba abantu baye esangomeni, kumele bacele imvume enduneni. Yinduna okumele ihlanganise ithimba, kufaka phakathi obika icala kanye nomsolwa, okumele baye bayobona isangoma ngenhloso yokuba kusonjululwe udaba. Uma ithimba libuya esangomeni, kumele liqale ngokubikela induna. Induna izonquma ngesinyathelo esizothathwa, kuye ngombiko otholakele, okuwukuqinisekisa ubuthakathi kanye nokuxoshwa komsolwa esizweni noma kube khona ukulamula phakathi kwalaba ababili ukuthi kusonjululwe lolu daba. Njengoba kuphawuliwe kwinkulumompendulwano engenihla, induna ithintana nomkhandlu wesizwe mayelana nokuthathwa kwezinqumo. Imisebenzi yenduna emphakathini iphinde ivezwe emsebenzini wombhalo wesiZulu, *Ukufa kukaShaka* by E Zondi.

Khomba imisebenzi yombhalo olimini lwase-Afrika evezwa indima yenduna ekuphathweni kwesizwe.

3.3.3 Inkosi

Imisebenzi yenkosi ayehlukile kuleyo yenduna, ngaphandle kokuthi ngokwesikhundla inkosi ingaphezulu kwenduna. Izinduna zingaphansi kwamandla ayo. Njengombusi womphakathi, amandla enkosi eluleka ayofika kukho konke okuthinta impilo yomphakathi. Ilindeleke ukuba ihlinzekele ngokudla, imvundiso, isimo sezulu, ukuvikelwa ezitheni nakumashwa, nakuzo zonke izinhlobo zezinto ezithinta impilo. Ixazulula ukungezwani okuthinta ubuduna iphinde ibeke izinduna esizweni sayo. Enye yemisebenzi yenduna idalulwe esiqeshini esilandelayo. Ngenkathi ufunda uzobona ukuthi uMukonjaleli noLondolani baxoxa ngodaba olubalulekile nenkosi. Ungayichaza yini inkinga yabo? Kungani inkosi ibandakanyeka kulolu daba?

“Mathina izwi ndi vhone vhe vha swikiswa? Ho no tshinyalani, ni tshi vho mbo (a ngeno iwe vha ha Ragaḁa?)”

“Aiwa, ndi ri \dot{n} e. Vhukuma ri fhana ro \dot{q} iswa nga mafhungo a no ri vhavha, vhafuwi,” ndi Vho-Mukon \dot{q} eledi vha fhindulaho ngeno vha tshi khou losha mazha na Vho-Londolani. Hafhu vho no dzula fhasi zwenezwo.

“Vhakale itali vho no \dot{q} i amba vha ri a i dzwaleli nnzhini. Zwino vhozwi vha \dot{n} we vhatu no \dot{t} he khathihi na inwi mukoma tsiruwani no \dot{t} he fhana ndi sale na avha vhaeni vho nndalelaho zwino. Tenda e na vha no \dot{q} ela one ro no a ladza. Kani a si zwone, Mamphiri?”

“Mboloma muhali! Lwenzhe-lwa-shango! Aiwa, izwo zwine zwa zwiwa ndi zwone, muhali!” Huno nangoho vha \dot{q} a vhatu vha mbo \dot{q} i \dot{t} uwa vha sala vhe vhararu. Ndi hone fha \dot{q} a Vhomakhadzi Vho-Mukon \dot{q} eledi vha tshi toololela-ha vhamusanda zwo \dot{t} he zwo vha \dot{q} isaho hafha, vhone vhamusanda vha tshi khou indela u thetshesela zwavho sa vha no nga a vha vhuyi vha \dot{q} vha tshithu nga ha hoyu mufhirifhiri.

“Mafhungo anu iwe vha ha Raga \dot{q} ,” ndi Vhamusanda Vho-Thavhakhulu, “a vho nkanukisa. Arali ngangoho o khakhea nga u ralo, sa zwine na khou \dot{t} anzielisa zwone, \dot{n} e a si mulandu wanga, ngauri \dot{n} e a tho ngo shuma nga \dot{t} hoho yanga, ndo shuma nga he nda vhudzwa nga khotsimunene wa ha \dot{n} u Mantsha, a ri no \dot{t} he nga lushaka lwa ha \dot{n} u no tendelana zwauri hu dzheniswe hoyu we \dot{n} e nda dzhenisa ene. Zwauri a ni pfani fhungoni he \dot{q} i ho ngo mmbudza, nazwino ndi fhana a thi \dot{q} vhi tshithu. Ndi hone u thoma u zwi pfa nga vhozwi zwino \dot{n} amusi.

“Vhozwi huufhani no zwi \dot{q} vha zwauri a ni an \dot{q} ani nae fhungoni \dot{q} i, ndi mini ni songo \dot{q} a nae wonou \dot{q} a musiq? Ndi musiq hovhu vhumbulu a songo vhuya a vhu ita. Na aya mafhungo o vha a sa \dot{q} o vhuya a vha o tshinyala nga u rali.”

“Afho na ri \dot{z} e ri khou \dot{q} vhona mulandu, vhafuwi,” hu fhindula Vho-Londolani, “ngoho mufhirifhiri hoyu wo vha u tshi \dot{q} o vha wo fhela wonoyo musiq. Tshithu tsho itaho uri ri si \dot{q} e na havha \dot{q} a Vhokhotsimunene ndi nge ra pfa ro no dinalea nga u kokodzela havho thungo mafhungoni haya, huno ra vho \dot{n} ala u \dot{q} a navho ngeno, nge ra elekanya zwauri vhunga e mafhungo a re khagala, a ri vhuyi ra \dot{q} idina nga u \dot{q} a u a senga ngeno ha vhone, vhone arali vhe muthu u khakha ha mafhungo vha \dot{q} o \dot{q} i hu vhona.”

“Ndi vhusadzi he ha ni itisa nga u rali. Mafhungo ha tou \dot{n} aliwa, a tou ambiwa. Hone ni elekanya uri \dot{n} e ndo vha ndi tshi \dot{q} o vhona hani u khakha kudzetshela kwa ha \dot{n} u ndi sa ku \dot{q} vhi?” (Maumela 1976:101-102).

(ingabe yikona eningilethele khona lapha? Yini eyenze ukuba nize lapha bantu beRagaḁa?)”

“Yithina. Silapha ngenxa yodaba olusizwiza ubuhlungu, wena ndabezitha.” NguMukonḁeleli ophendulayo, abe ngaleso sikhathi futhi ebingelela inkosi yena noLondolani. Bese bevele behlezi phansi.

“Labo basemandulo sebevele beshilo ukuthi ngeze bazala umhlambi. Manje, nonke kanye nawe *mukoma*, phumani lapha ukuze ngibe ngedwa kanye nalezi zivakashi ezisanda kufika. Ingabe akunjalo, Mamphiri?”

“Ndabezitha! Kukhanya kwezwe! Okushilo, ndabezitha!” bonke abantu baphuma, kwasala laba abathathu. Indlovukazi uMukonḁeleli yachazela inkosi zonke izinto ezibenze ukuba bavakashela inkosi, ngaleso sikhathi inkosi ilalele ngokucophelela sengathi ayazi lutho ngengxabano.

“Udaba lwenu, bantu baseRagaḁa,” Inkosi uThavhakhulu ithi, “kuyangimangaza. Uma ngabe lolu daba ngempela lulandelwe ngendlela engafanele, njengoba nichaza, akulona iphutha lami, ngenze njengoba ngitshelwe nguKhotsimunene Mantsha wenu; isho njalo, njengesizwe nivumile ukuthi lowo engimbekayo kumele abe yinduna. Ukuthi niyaphikisana ngalolu daba, akazange ayithi vu kimi; ngisho namanje angazi lutho. Okokuqala ngithola lokhu ngani namuhla.

“Benazi ukuthi anizange nivumelane naye ngalolu daba, kungani ningezanga naye ngelanga eza ngalo ukuzongibona? Ebengeke enze lolu zungu. Lolu daba belungeke luze lonakale ngale ndlela.

“Ndabezitha! Siyabona ukuthi sinecala kulokhu okushoyo,” kuphendula uLondolani, “ngempela lokhu kungezwani kumele ngabe kwaxazululwa ngalolo suku. Okusenze ukuba singezi noKhotsimunene ukuthi sithukutheliswe wukuphikisana kwakhe ngalolu daba, sase sinquma ukuba singezi naye. Sicabange ukuthi lolu daba lusobala, besingekho isidingo sokuba size lapha sizolukhuluma nawe, nokuthi nawe njengomuntu uzokwazi ukuqaphela ukuthi lolu daba alufanele.”

“Wubufazi obunenze ukuba nenze ngale ndlela enenze ngayo. Udaba akumele luyekelwe, kodwa kumele kuxoxwe ngalo. Nicabanga ukuthi bengizobona kanjani ukuthi lolu daba aluhambi kahle ngaphandle kolwazi lokuthi udaba lwamalobolo lwahanjiswa kanjani?”)

Esiqeshini esingenhla, uMukonḁeleli kanye noLondolani bavakashela inkosi uThavhakhulu. Lokhu kulandela ingxabano mayelana nobuduna eNgwenda obutholwe yindodana kamufi, uNdaendzo. UNdaedzo akuyona indlalifa efanele. Indlalifa efanele nguMulindathavha. La makhosikazi amabili afuna ukuba kwenziwe ubulungiswa. UKhotsimunene Mantsha udukisa inkosi mayelana

nokukhethwa kwendlalifa. Njengodadewabo omdala kanye nendodakazi endala kamufi, uMukonḁeleli noLondolani yibona okumele kuthathwe izwi labo lokugcina. Kwinkulumompendulwano phakathi kwabalingiswa ungabona ukuthi indima yenkosi ukuxazulula ukungezwani ngokubeka umuntu ofanele esikhundleni sokuba yinduna. Indima yenkosi iphinde yavezwa emisebenzini yombhalo wesiZulu *Mageba Lazihlonza* ka B B Ndelu kanye nethi *Ukufa kukaShaka* ka E Zondi.

Khomba imisebenzi yombhalo olimini lwase-Afrika eveza ingxabano mayelana nobuduna kanye nendima yenkosi ekulungiseni isimo.

3.3.4 Umakhadzi

Udadewabo wenduna, ongabizwa nangendlovukazi, ngeTshivenda ubizwa *umakhadzi*, unendima ebalulekile ekuphathweni kwesizwe. Akabandakanyeki ngqo ekuhanjiseni kwesizwe, kodwa uthatha izinqumo ezibalulekile mayelana nokuphathwa kwesizwe. Ubukene nokukhethwa komfazi ozozala induna ezolandela. Uma ngabe kunokungezwani mayelana nobuduna, ubukene nokukusombulula. Ubukhosi bama-Afrika butholwa ngobundlalifa. Nakhona kunjalo, mayelana nokuthi ngubani okumele abe yindlalifa, bambalwa kakhulu abantu ebukhosini abanolwazi olwanele. Abafowabo kanye nodadewabo wenduna ebusayo, ikakhulukazi udadewabo omkhulu, yibona abantu abaziyo ukuthi ngubani okumele abe yindlalifa. Kaningi, ngemuva kokushona kwenduna, kuqubuka ukungezwani phakathi kwabadala mayelana nalowo ozolandela. Izigaba ezahlukene zasebukhosini zizokwesekela loyo okungenzeka abe yindlalifa. Izwi likadadewabo omkhulu wenduna mayelana nokuthi ngubani okumele alandele yilona lokugcina. Nguyena othathwa njengomuntu ongavuni hlangothi esimeni sengxabano yalolu hlobo. Esimeni sokushona kwenduna ebusayo, kuthintanwa naye ngumkhandlu wesizwe ezindabeni ezibalulekile ezimayelana nokuphathwa kwesizwe. Amalobolo akhishwe kumama walowo ozoba yinduna ezolandela ayabhekwa kulolu daba. Ababhali bezilimi zomdabu zase-Afrika emisebenzini yabo yombhalo baveza ukungezwani ebuduneni emibhalweni, kanye nendima edlalwa ngudadewabo wenduna esixazululweni. KuTshivenda lolu hlobo lokungezwani luvezwe ku*Vhuhosi vhu tou bebelwa* ka TN Maumela. Funda isiqephu esilandelayo. Ngalenkathi ufunda bheka ukuthi yini umqondo osobala. Ucabanga ukuthi yini eholele kule ngxoxo?

Mafhungo o vha o no di thoma. Vha vuwa vhe Vho-Khotsi-munene Vho-Mantsha vha ri kha khaladzi, “ Vho-Makhadzi Vho-Mukonḁeleli, khosi

yashu ya matshelo i qihwa nga vhone, zwino kha vha ri vhudze-ha uri ndi nnyi." U ralo vha vha lavhelesa khofheni. Na avha vharhwe na vhone vha vha lavhelesa-vho. Vho-Mukonqeleli vho dzula vho qhi tou gwadama, vho qhifukela gumbese lavho ngauri ho vha hu tshi khou rothola. U zwi pfa vha si mbo qhi fhindula, vha thoma u kotamela fhasi vha tshi nga sa vha no khou humbula ngeno vha tshi khou nga u qhimvumvusa nga u sokou pala fhasi nga kukwati. Zwo no ralo vha vhuya vha qda vha fhindula vha ri, "Nga pfanelo, khosi yashu ya matshelo o vha o fanela e hoyu Londolani o dzulaho fhanu tsini na nne ngauri ndi ene tanzhe la khaladzi anga, Vho-Ragaqda. Mme awe vha dovha vha vha vhone vha dzekiso. Tshiga tshi dinaho, ndi uri fhanu hashu vhukoma ha hone zwi a ila vhu tshi dzhenwa nga muthu wa shambo la tshisadzi. Vhunga zwino zwo no ralo, khosi i fanela u bva kha nndu ya we a vhuya nga kholomo dza hoyu mune wa vuhosi., Londolani; ngeno musanda washu wa Vho-Mubvumela hu nga vha hu hone hune zwi si talukanywe zwauri kholomo dza Londolani dzo vhuisa nnyi muxani, a nga vha e ri ne vhararu a hu na ane a sa zwi qivhe zwauri dzo vhuisa Vho-Muofhe vhane zwino vha vha ngei Makokoleni. Zwino hu na kutukana hafha nduni hei kwa tanzhe ku no pfi Mulindathavha. Nga nthani ha zwenezwo, nne ndi ri khosi ndi qivha onoyu Mulindathavha rhwana wa Vho-uofhe." Vha ralo vha qifhumulela.

Vhokhotsimunene vho u lila u pfa avha vha tshi ralo, vha thoma u sokou sinyalala-sinyalala na u lavhelesa dubo vha tshi khou qimonamona na u qikweta thoho.

"Mafhungo asiyo-ha vhone Vhokhotsimunene na vhone Vho-Londolani," hu fhindula Vhamusanda Vho-Mubvumela. "Vhomakhadzi vha ri khosi vha qivha e Mulindathavha, vho inwi vhavhili ni ri mini-vho?"

"Na nne ndi amba jeneji line la ambiwa nga Vhomakhadzi, "vha no ralo ndi Vho-Londolani, "la uri khosi yanga nne ndi qivha e Mulindathavha." Zwino avha vho no fhindula, ha sala Vhokhotsimunene. Huno vhone vhe vha tshi fhindula vha ri, "Vha ri khosi ndi nnyi, ndi Mulindathavha? A Muhali, naa hu nga dzhena hani uyu Mulindathavha, a re muxuku, ngeno ri na mutuka muhulwane Ndaedzo. Mme awe na ene vho qhi tou malwa-vho nga thundu ya hafhano muxini. A vha nne a thi vhuyi nda zwi tenda hezwo zwauri hu dzhena Mulindathavha. Hu qhi nga hezwo zwine zwa pfi hu fanela u dzhena Mulindathavha ngauri ndi ene we mme awe vha vhuya nga thundu ya Vho-Londolani a si tshithu."

Kufhindulele ukwu kwa Vhokhotsimunene kwa vho thoma u akhamadza murhwe na murhwe wa avha vharhwe. Arali vho vha vha tshi khou amba

vhe muthu o dzelelaho, zwo vha zwi sa ǃo vhuya zwa akhamadza ngauri vho vha vha tshi ǃo vha tshi zwi ǃivha zwauri vha khou ambiswa nga halwa. Zwino hafhu tsha matsheloni vha sa athu u vhuya vhe katya na shotha ǃaho zwaǃo. Iǃeli vho vha vha tshi khou ǃivhani vhathu vha vhathu ... Zwino avha vhaǃwe vha thoma u pfa kufhindulele ukwu ku tshi nga ku vha ǃisela ǃhoni, vha vho sokou kotamela fhasi. Thaǃwe muǃwe a tshi ǃi ri ndi ǃo pfa gede a tshi fhindula. I ngoho, a hu na na muthihi wavho we a vha o humbula zwauri muthu a no nga Vhokhotsimunene u ǃo fhindula nga u rala (Maumela 1976:33-35).

(Sebeqalile ukudingida lolu daba. UKhotsimuǃeǃe (umfowabo omncane kamufi) uthi. “Ndlovukazi uMukonǃeleli, uyayazi induna yethu yesikhathi esizayo. Sitshele-ke ukuthi ngubani. Wambheka. Nalaba abanye nabo bambheka. UMukonǃeleli uguqile, ugqoke ingubo yakhe ngoba bekubanda. Akaphendulanga umbuzo ngokushesha, wabheka phansi sengathi uyacabanga, elokhu ebhala phansi emhlabathini ngesiqephu segxolo lesihlahla. Ngemuva kwesikhathi waphendula wathi, “Ngempela, induna yethu elandelayo bekumele kube nguLondolani ohlezi duzane nami ngoba nguyena umntwana omdala kamfowethu, uRagaǃa. Umama wakhe bekungumfazi omkhulu okumele azale indlalifa. Inkinga wukuthi emphakathini wethu kuthathwa njengenhlamba ukuba owesifazane abe yinduna. Kulesimo esenzekayo, induna izovela kumfazi olobolo lakhe lavela kundlalifa efanele ukuthatha ubukhosi, uLondolani; nakhona induna uMabvumela ingazi ukuthi amalobolo kaLondolani asetshenziselwa ubani, thina sobathathu, siyazi ukuthi asetshenziselwa ukukhokhela uMuofhe, oseMakokoleni njengamanje. Kule ndlu kukhona indodana enkulu eyaziwa ngoMulindathavha. Ngenxa yalokho engikushilo, ngithi induna nguMulindathavha, indodana kaMuofhe.” Washo njalo wase ethula

Ngokuzwa lokhu uKhostimuǃeǃe waqala ukuswaca wabheka emaceleni, wanwaya ikhanda lakhe.

“Khotsimunene nawe Londolani, nalu udaba,” kusho induna uMubvumela. “Umakhadzi uthi induna ayaziyo nguMulindathavha.” Ngenkathi sekuyisikhathi sikaKhotsimuǃeǃe sokuba aphenndule, “Uthi, ngubani induna? Mulindathavha? Nduna yami, kungenzeka kanjani ukuthi lo Mulindathavha, osesemncane, abe yinduna, uma ngabe kunendoda eseyikhulile uNdaedzo. Amalobolo kamama wakhe nawo ebevela ebukhosini. Mina angivumelani nokuthi uMulindathavha kumele abe yinduna. Nodaba lokuthi uMulindathavha kumele abe yinkosi ngoba

umama wakhe walethwa namalobolo akhokhelwa uLondolani alusho lutho.”

Impendulo ka*Khotsimuḽeḽe* yamangaza wonke umuntu owayekhona emhlanganweni. Uma ngabe ebedakiwe, bekungeke kubamangaze ngoba bebezokwazi ukuthi ukhulunyiswa utshwala. Kusukela ekuseni, akabuphuzanga utshwala. Abantu abazanga ukuthi kwenzakalani. Laba abanye abantu bebengazi ukuthi kwenzekani. Laba bantu bazizwa benamahloni ngalokhu u*Khotsimuḽeḽe* aqeda ukukusho base begoba. Bonke balindela ukuba oyedwa uzophendula. Akekho noyedwa owacabanga ukuthi umuntu onjengo*Khotsimuḽeḽe* angaphendula ngendlela aphenndule ngayo.)

Induna uRagaḽa ishonile, kanti sekuyisikhathi sokubeka ozongena esikhundleni sakhe. Ngabantu abane abahlangene, yinduna uMubvumela, kanye namalunga omndeni, uMukonḽeleli (udadewabo omdala wenduna), uLondolani (indodakazi endala yenduna) kanye noMantsha (umfowabo omncane wenduna), owaziwa ngelika*Khotsimuḽeḽe* kulesi siqephu. Ngemuva kokuchaza ngenhloso yomhlangano, induna uMubvumela wanikezela udaba kuMukonḽeleli. Umuntu ubelindele ukuba udaba ludluliselwe ku*Khotsimuḽeḽe* njengoba kulindelekile emphakathini obuswa ngabesilisa. Labantu abathathu, uMukonḽeleli, uLondolani no*Khotsimuḽeḽe* babalulekile lapho sekufikwa ekuthathweni kwezinqumo ebukhosini. Nakhona kunjalo, uMukonḽeleli, njengendlovukazi yasebukhosini, unezwi lokugcina kulokhu. Ngemuva kokuchaza ngolwazi oluyisendlalela mayelana nokukhethwa kwendlalifa esizweni, uMukonḽeleli ukhomba olandela endaweni yenduna engasekho. Nakuba kunjalo, lokhu kuphikiswa ngu*Khotsimuḽeḽe*. Lo mbango uholela ekungqubuzaneni okuthi ngokuhamba kwesikhathi kusonjululwe yinkosi ngokubonisa uMukonḽeleli njengomakhadzi. Ngokwesiko lama-Afrika, ngemuva kokushona kwenduna, kuyinto ejwayelekile ukuba umkhandlu wesizwe uhlukane phakathi ngaloyo okumele athathe isikhundla. KuTshivenḽa kunesaga esibeka kanje, “*Vhuhosi vhu naka u vhangwa; vhu sa vhangwi vhu ḽula mutshinyalo* (Ubuduna bakhiwa ngemuva kokulwelwa; uma bungalwelwanga bubanga inhlekelele.) Lesi saga sichaza ukuthi ukubusa kwenduna ngeze kwavikeleka uma bungazange buvivinywe. Indlovukazi iza njengomuntu okumele axazulule inkinga. Indlovukazi izokhomba ozolandela nakhona angeke emukelwe ngamalunga omkhandlu wesizwe. Indlovukazi iyona ethintwa yinkosi ukuze kukhonjwe umuntu ofanele. Ifinyelela kulokhu ngokuchaza inqubo elandelwa ekukhokhweni kwelobolo likamama wendlalifa. Lena iyona ncazelo kuphela eyemukelwa yinkosi.

Ngubani onezwi lokugcina esinqumeni sokubekwa kwenduna kusiko lakho? Olandela induna ukhonjwa kanjani? Ungazinikeza yini izihloko zemisebenzi yombhalo olimini lwakho eveza ukungqubuzana mayelana nobuduna? Kusonjululwa kanjani?

3.3.5 Inyanga

Inyanga idlala indima ebalulekile empilweni yenduna. Phakathi kwemisebenzi yayo, ibukene nokuvikela indawo yasebukhosini iphinde isize induna mayelana nokuphathwa kwesizwe. Ingabizwa ngesikhathi sokutshala nesokuvuna ukuze iqhube umcimbi wesintu. Ingabizwa ngesikhathi sokubekwa kwenduna. Ibukene nokuhambisa umcimbi owenziwayo ebukhosini. Isiqephu esilandelayo sigqamisa ngendima yomuthi ebukhosini:

“Zwino-ha vhone Vho-Ṭoḍani, ḵiṛṛwe fhungo ḵe nṛe nda ḵela ḵone, ndi ḵa uri nṛe na vhone zwino ri langane nga ha hoyu ṛṛwana Ndaedzo, ngauri zwino a tshi khou ṫoḍa u dzhena tshiimoni tshingafhangafha, a zwi itwi zwauri a dzhene a songo thoṛṛwa a farwa-farwa nga muthu ane a tou vha ṛṛanga ya vhukuma – a lu khwaṫhi fhedzi lunundu, lu khwaṫha lu na thanda nga ngomu zwila. Nga vhukuma u fanela uri a tou shuṛṛwa nga muthu ane a kona u ita na zwa dziphamba dza ndindamuvhili. Uri a pfi pfalwo a si u itela tshiṛṛwe tshithu, ndi u itela u mu tsireledza vhaloi na milomo ya vhathu, ngauri na yone a i na zwiṫuku, zwiḵa. Ngauri nga nṫhani ha yone vhaloi vha shango vha a dzhenelela vha vhulaha hoyu ṛṛwana, uri hu ḵo pfi o vhulawa nga vhano vhashu vhane vha khou mu vhangisa vuhosi.”

“Khezwi vho tou bula zwe nṛe nda vha ndi tshi khou humbula-vho zwone. Ṽwana hoyu ngoho u fanela u imiwa-imiwa nae vhukuma, Vhokhotsimunene. Hone iṫeli zwa ralo, ṛṛwana wanga hu ḵo vha hu si hone ndo mu kovhela vhaloi vha uno muḵi na vha shango ḵno ḵa Ngwenda na.

“Kha mafhungo haya, Vhokhotsimunene, na vhone vha khou zwi vhona, nṛe ndi muthu wa musadzi. Ndi nga ṫoḍa'fhi-vho ṛṛanga yavhuḵi yo raloho ndo no rano-vho? Vhone kha vha vhe vhone vhane vha ḵo ṫoḍa muthu ane vha vhona uri ngoho a nga kona u shuma mushumo hoyu wo raliho.” (Maumela 1976:59-60).

(“Manje, Ṭoḍani, olunye udaba olungenze ukuba ngize lapha, ukuthi wena nami kumele sikhulume sithathe isinqumo ngalo mntwana,

uNdaedzo; ngoba uma sekusondele ukuba athathe lesi sikhundla, akukalungi ukuba enze njalo ngaphambi kokuba elashwe ngokufanele yinyanga – izinwele ezinde azivele nje zizimele ngokwazo, zenza lokhu ngoba kukhona ugodoluncane ngaphakathi. Ngempela, kumele elashwe ngumuntu ophatha imithi yokuvikela umzimba. Ngokwenza lokhu kuzoba ukumvikela ebuthakathini nakulabo abakhuluma ngabanye; ngoba nabo bayingozi. Abathakathi bangangena ngabo bese bebulala lo mntwana. Kuzothiwa wabulawa ngabantu, labo abamlwisa ngesikhundla sokuba yinduna.”

“Uphawule ngento ebengikade ngicabanga ngayo. Ngempela, lo mntwana kumele avikelwe, Khotsimunene. Uma ngabe kuzoba ngale ndlela, ngalokho ngizobe ngibeke umntwana wami ebaleni lokutholwa ngabathakathi bomuzi kanye nabendawo yaseNgweda.

“Kulolu daba, Khotsimunene, uyabona nawe ukuthi ngingowesifazane. Ngingayitholaphi leyo ndoda ekahle yomuthi? Kumele kube nguwe ofunana nomuntu ocabanga ukuthi uzokwazi ukwenza umsebenzi walolu hlobo.”)

Ngubani odinga ukuvikelwa kulesi siqephu esingenhla? Kungani kubalulekile ukuba avikelwe? Ungababala abalingiswa ababili abakhathazekile ngokuphepha kwakhe?

Isiqephu esingenhla siyinkulumompendulwano phakathi kwabalingiswa babili, umama kaNdaedzo kanye noKhotsimunene, uMathsa. Inkulumompendulwano isukela ezintweni ezintsha ezivuke esizweni seNgwenda. Ngemuva kokushona kwenduna uRagada, kwasuka ukungezwani esizweni mayelana nobukhosi. Bobabili uNdaedzo noMulindathavha bebathi bayibo izindlalifa ezifanele okumele zithathe ubukhosi. Ngokufumbathisa inkosi, uNdaedzo wemukelwa njengenduna yabantu baseNgwenda. Ngaphambi kokuba uNdaedzo abekwe njengenduna yabantu, uMantsha nomama kaNdaedzo bahlela ukumthatha bamyise endodeni yomuthi okumele imvikele ebuthakathini nasezitheni zakhe. Kuyisiko lama-Afrika ukuba induna kumele ivikelwe yinyanga ukuze ikwazi ukuhlenganisa ubukhosi bayo. Lesi sinyathelo sesekelwa yisaga sesiTshivenḁa esibeka ngale ndlela: izinwele ezinde azivele nje zizimele ngokwazo, zenza lokhu ngoba kukhona ugodoluncane ngaphakathi; empumelelweni yomholi kukhona izinto ezincane ezifihlekile ezimenza aphumelele. Ngenqubo yokudonsa ngomuthi, induna noma inkosi ithola ukuhlonishwa nokusatshwa ngabantu bayo. Ngenxa yalokho kuzoba nzima kubathakathi ukuba bamthakathe noma izitha zakhe ukuba zimlwisele isikhundla sakhe esifanele.

Ungayikhomba yini itheksthi yombhalo olimini lwase-Afrika eveza indima yenyanga ekuphathweni kwesizwe? Lapha ngaphansi kulandela imibuzo ongayilindela kumasayimente nasekuhlolweni.

Ngezibonelo ezifanele zomsebenzi wombhalo olimini lwase-Afrika, xoxa ngendima *kababekazi* ekuphathweni komuzi noma kwesizwe.

Iyini imisebenzi yenduna? Hlaziya imisebenzi yenduna njengoba ivezwe embhalweni wolimi lwase-Afrika olukhethile.

Ngokuya kwesiko lase-Afrika, inyanga ibonwa njengomuntu obalulekile empilweni yenduna noma yenkosi. Ngezibonelo ezifanele emsebenzini wombhalo olimini lwase-Afrika, xoxa ngendima yenyanga ekuphathweni kwesizwe.

Qhathanisa indima yenkosi kanye naleyo nendlovukazi (*umakhadzi* kuTshivenḁa) ekuphathweni kwesizwe. Ngubani onamandla amaningi? Khombisa incazelo yakho ngezibonelo ezifanele emsebenzini wombhalo osolimini lwase-Afrika olukhethile.

3.4 ISIPHETHO

Kule ngxenye ufunde ngenzindikimba ezivezwe embhalweni nakumatheksthi ezilimi zase-Afrika. Manje kumele ngabe usubonile ukuthi ezinye izindaba ezibhalwa emibhalweni yezilimi zomdabu zase-Afrika ziveza isiko lokuphatha njengoba liqhutshwa emiphakathini yama-Afrika. Ekubukaneni nalezi zindaba, ababhali baveza izinkinga ezitholwa ezinhlakeni zokuhlalisana, okungumndeni, umuzi nesizwe, kanye nokuza nezisombululo. Ngolwazi lwesiko lase-Afrika mayelana nokulandelana kobuholi nokwamagugu esizwe olutholakele kule ngxenye kumele ngabe usunolwazi oluningi ngokuthi izinkinga emiphakathini yama-Afrika zibhekanwa kanjani nazo. *Umbhalo uba njengendlela yokusimamisa izingxenye ezithile zesiko kanye namatemu nolimi ngoba ukuxhumana embhalweni kutholakala ngendlela ethile yokusetshenziswa kolimi. Umbhalo 'ugcina' amagama nezinqubo zolimi ukuze abafundayo babe nendawo ababhekisa kuyo esikhathi esizayo.* Engxenyeni elandelayo uzofunda kabanzi ngobunini bomhlaba nokusetshenziswa komhlaba, isikhawu kanye nengcebo etholakala emhlabathini njengoba kuvezwe embhalweni nakumatheksthi abhalwe ngezilimi zomdabu zase-Afrika.

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INGXENYE YESIFUNDO 4

ULIMI KANYE NOKUSETSHENZISWA KOMHLABA NENDAWO

4.1 ISINGENISO

Ezingxenyeni zezifundo ezedlule besibuka izilimi zase-Afrika sizibheka ngeliso lomhlaba kanye nokulandelana kobuholi kanye namagugu esizwe njengoba kuvezwe embhalweni wezilimi zase-Afrika. Kule ngxenye yesifundo sizobheka ulimi kanye nokusetshenziswa komhlaba kanye nendawo. Sizogcizelela emhlabeni njengenkulumo esibuzisisa nesiphinde simbulule ngayo.

Okokuqala sidinga ukuqonda ifilosofi yase-Afrika mayelana nomhlaba kanye nendawo. Lokho kuhlangukisa le mibono elandelayo:

- Uthando lomhlaba lulingana nokuvikela kanye nokufela umhlaba
- Umhlaba uyigugu elingasoze lathengwa/lathengiswa
- Umhlaba uwuphawu lomnotho
- Umhlaba uwuphawu lwamandla
- Umhlaba uyimpahla yabaphansi
- Umhlaba “uyinto yobuhle”
- Umhlaba uyimpahla yabantu bonke
- Umhlaba uyimpahla echaza kokubili inkululeko kanye nokubopheka kwabantu
- Umhlaba uwuphawu lobumama

Esimeni sale ngxenye, ulimi luthathwa njengezinhlobo zokuziveza komuntu ezilimini zase-Afrika kuzo zonke izinhlobo zemibhalo namatheksthi.

Indawo, ngaphansi kwalesi simo, njengoba ichazwa yisichazamazwi sikaWebtser (1986: Vol III, 2180) njengento esho, okwandiswe ngokukhawulayo endleleni eyodwa, ezimbili noma ezintathu, noma indawo enokuvuleka okubanzi, noma indawo/indawo echazekayo. Isichazamazwi i-Shorter Oxford English Dictionary (1978: Vol II, 2059) ichaza indawo njengokuchaza indawo noma iselulo, ubude obuqondile noma iphakathi nendawo phakathi kwezindawo ezimbili noma ngaphezulu, ukufika endaweni ethile noma indawo eyenele yenhloso ethile.

Esimeni sale ngxenye yesifundo umhlaba ubonwa, (ngokwesichazamazwi sikaWebster (1986: Vol II, 1268)): njengxenye (njengezwe, ipulazi noma indawo ebanzi) yomhlaba oqinile, othathwa ngokwawo njengomhlaba ongomuntu noma abantu.

Isichazamazwi i-Shorter Oxford English Dictionary (1973: Vol I, 1172) iqhubeka iwuchaze ngale ndlela:

‘ingxenye yelingaphezulu lomhlaba ekhonjiswe ngezinkomba zomngcele wemvelo noma wezopolitiki, noma umhlaba noma indawo njengendawo yomphakathi kumbe yangasese’.

Amagama amabili, umhlaba nendawo anezincazelo ezinokufana, ezisho indawo. Le ndawo inganikezwa igama labahlali --- okusho indawo lapho abantu, izilwane behlala khona noma lapho izitshalo zimila khona. Laba bahlali okungabantu, kanye nesimo sezulu esididayo, izimo ze-edaphiki kanye nezibhayothiki, zisebenza kumuntu ngamunye, emaqenjini abantu emiphakathi bese eba nethonya ngqo ezintweni abazenza nsuku zonke kwezokuhlalisana kwabo ngakwezomnotho nakwezopolitiki. Indawo okuhlalwa kuyo kanye nomhlaba kunomthelela emisebenzini eyenziwa ngabantu nsuku zonke njengezolimo, ezomnotho, ukuphatha kanye nokuphila jikelele kwabantu, umbuso kanye nelizwe.

I-Afrika kanye neNtshonalanga zinemibono ephikisanayo ngesinye isikhathi mayelana nokuphathwa komhlaba kanye nendawo. Lokhu kuphikisana esikhathini esiningi kuvezwa ngobunini bomhlaba. Le mibono eyehlukene, phakathi kwabantu base-Afrika nabaseNtshonalanga mayelana nobunini, yisona isisusa senkulumompikiswano kuhulumeni nakumabhizinisi, phakathi kwabantu nohulumeni kanye nezimboni zangasese, naphakathi kwemiphakathi ngokwayo, kuze kufike ezingeni lokuthi kubizwe nomlamuli ezingeni likazwelonke noma lomhlaba ukuba azoxazulula lezi zinkinga. Udaba lobunini bempahla, ikakhulukazi ubunini bomhlaba, bube yinto ethinta imizwa phakathi kwama-Afrika nesisusa sokungezwani phakathi kwabanyama nabamhlophe empini yabo ezwenikazi lase-Afrika okuyinto edale ukungezwani.

Ukunikeza umbono ongavuni hlangothi nobanzi kule ngxenye yesifundo, kanye nokwesekela indlela uFoucault abheka ngayo ulimi njengenkulamo, sizozama ukubuza nokuphendula imibuzo ngalokho okushiwo nalokho okushiwoyo, nokuthi yimiphi imiphumela yesikhathi esizayo ngalokho okushiwoyo/

okwashiwo. Le mibuzo kanye nezimpendulo kuzonikezwa ngolimi lwezimbongi, lobuciko bomlomo nababhali bamanoveli kuzo zonke izingxenye zamasiko nasemiphakathini eyahlukene yase-Afrika eseNingizimu ekhuluma izilimi eziningi.

Indlela yokubheka ulimi ngokwenhlalo nezomlando iyisisekelo sokwembula okuqukethwe kanye nencazelo yale ngxenye yesifundo, kanti uFoucault uyavumelana nale ndlela okubhekwa ngayo isifundo solimi ngalobu bufakazi:

Language must cease to be the province of formal linguistics alone ... but as a social and political entity, the means by which we know of the world can be created, rather than simply represented.

UBrink (1999:42) uvumelana nendima yenoveli njengomgcini wenkumbulo nendlela umlando oququlwa ngayo wenziwe indaba, okuwukuthi ube yinganekwane, ngamagama alandelayo:

... In order to grapple with the world, we transform it into stories ... we can only manage the world once it has been storified.

Ukudingidana nomhlaba kanye namaqiniso, sizolalela umlando wabantu bakithi owenziwe indaba --- Abahlali base-Afrika eseNingizimu --- njengoba uvela kula manoveli amathathu alandelayo abhalwe ngababhali bamanoveli base-Afrika eseNingizimu mayelana nendawo kanye nomhlaba.

- MHUDI (1975), ebhalwe nguSol T Plaatje, mayelana Nomthetho ka-1913 omayelana Nomhlaba, ngumphumela wabantu base-Afrika, kanye nomthelela wawo kwabamnyama nabamhlophe esikhathini samanje, eNingizimu Afrika entsha.
- NEHANDA (1993), ebhalwe nguYvonne Vera, inoveli emayelana nempyi yokulelwa umhlaba phakathi kwabahlali kanye namakholoniyali aseBrtithani ezweni lamakholoniyali laseRhodesia.
- THE CALL OF THE VELD (1927), ebhalwe nguLeonard Flemming, inoveli emayelana futhi egquguzelwe wuthando lomhlaba noma "iqele", impilo yasepulazini kanye nezithelo zokusebenza epulazini. Izehlakalo zenzeka ngesikhathi soBumbano lwaseNingizimu Afrika ngeminyaka yawo-1920.

Akukhona ngenoveli kuphela ukuthi kungenziwa indaba ngomhlaba wethu, kodwa nangenkondlo. Izimbongi nazo zisungule zaphinde zasungula futhi impilo esiyiphile ngokusebenzisa ulimi. U-Efran, Lukens noLukens (1990:32) ngokulandelana bafingqe indima yolimi ekunikezeni incazelo ezimpilweni zethu:

It is in languaging that meanings are created. Without language, life would have to be lived moment-by-moment, minus narrative, evaluation, comparison or contemplation. We would not know who we are, where we are going, or whether or not we have gotten there.

Kule ngxenye yesifundo sizosebenzisa ubuciko bomlomo base-Afrika, ngohlobo lwezaga nezinkondlo, nezinkondlo zesimanje, zase-Afrika naseNtshonalanga, ukusitshela ukuthi singobani, sivelaphi nokuthi siyaphi lapho kubhekwa indawo kanye nomhlaba.

Ekugcineni, igama lokuxwayisa: Ulimi kanye nokusebenzisa ulimi kumayelana nolwazi abantu abanalo, ngaphezulu kwakho konke, mayelana nemizwa yabantu --- imizwa yomibili yokujabula neyokulila. Uthando lomhlaba, ubunini bomhlaba kanye nenkumbulo ethintene nomhlaba, kuzokwenza okuqukethwe yilesi sifundo ukuba kuhehe futhi kwesinye isikhathi kuvuse imizwa ejulile emphefumulweni womuntu. Kungalesi sizathu sethemba ukuthi uzobekezelela eminye imizwa, ikakhulukazi leyo yentukuthelo, ezolokhu isetshenziswa njalo ukuveza izimo njengoba zinjalo emlandweni wethu odabukisayo e-Afrika eseNingizimu. U-Efran, Lukens noLukens (1990), babhekisa kumbhali webhayoloji waseChili ovumayo ukuthi "ulimi luzwisa ubuhlungu", osho la mazwi alandelayo:

Hitting people over the head with a bit of language can be as potent as hitting them over the head with a two-by-four. Furthermore, the strictures imposed by particular "languaging" modes can be as formidable as walls of steel. Words, just as surely as bullets fired from guns, change the structure of people and their lives. However, words would not have such power if they were not woven so completely into the fabric of our existence.

Izinhlamvu ezizodutshulwa kule ngxenye yesifundo, kwethenjwa ukuba zizosiza ukwelapha iNingizimu Afrika kanye nabantu bayo ebuhlungwini besikhathi esindlulile; ziphinde zihlahle indlela yokuqonda kangcono kanye nokusebenzisana phakathi kwamalunga omphakathi wezinhlanga ezahlukene,

ukuze kwakhiwe isisekelo esesekelwe enkolweni nasekwethembaneni okuyikho, ngokwenza njalo kwakheke ukuthula ekuhlalisaneni kwezizukulwane ezizayo.

4.2 ABABHALI BAMANOVELI --- PLAATJE, VERA & FLEMMING

4.2.1 MHUDI --- Sol T Plaatje

UCouzens (1975:4) uphawula esingenisweni senoveli, Mhudi, uthi:

Solomon Thekiso Plaatje was one of the most remarkable men Southern Africa has produced --- as a politician he was among the founders of the South African Native National Congress...

Ekushoneni kwakhe uH I E Dlomo, imbongi, umkhumbula ngokukhanyayo kula magama alandelayo:

A great intelligent leader; a forceful public speaker, sharp witted, quick of thought, critical; a leading Bantu writer, versatile, rich and prolific; a man who by force of character and sharpness of intellect rose to the front rank of leadership notwithstanding the fact that he never entered a secondary school; a real artist, passionate, assiduous, alert, keenly sensitive --- such were the qualities of the late Mr Sol T Plaatje whose death will be mourned in literary, social, political and religious circles throughout British South Africa.

Ekhasini elemboze incwadi, le noveli yomlando ifinyezwe nguye uT Couzens ngala magama alandelayo:

It is a romantic epic of tribal ferment and upheaval in the 1830's. The main action concerns Mzilikazi's Matebele extermination campaign against the Barolong ... Plaatje's Mhudi is a classic, it is also a cunningly prophetic book, dealing with a period of betrayal and dispossession which ironically mirrored the 1910's in which it was written.

Ukwakhiwa kwe-Union of South Africa ngo-1910, kanye nokumenyenzelwa komthetho i-Native Land Act ka-1913 kwaba yiyona nto ehlukanisayo emzabalazweni wokulwela umhlaba phakathi kwama-Afrika athathelwa umhlaba ngobuningi bawo kanye nabamhlophe ababeyingcosana. Ubunjalo bomthetho i-Native Land Act abuzange buphunyuke engqondweni

eyayikhaliphile kanye nasemibhalweni kaSol T Plaatjie, okwathi ngalo mthetho omusha waphendula ngokubhala izincwadi ezinkulukazi zepolitiki yaseNingizimu Afrika, i-*Native life in South Africa*. Ubudlelwane phakathi kwe-*Native Life* kanye noMhudi mayelana nezenzo ezingezona zokwabiwa komhlaba kugqanyiswa ku Couzens (1975:13) ngale ndlela elandelayo:

It is my contention that Mhudi is not only a defence of traditional custom as well as a corrective view on history, but it is also an implicit attack on the injustice of land distribution in South African in 1917. *Native Life* and Mhudi must have been written very close to one another in time: in fact, between pages 105 and 111 of the former book the whole background story of Mhudi is contained. The novel, in other words, is a moral attack on the descendants of those who were welcomed to the land and helped by their hosts to drive off those who threatened it.

Inhloso esithekile yokuthathelwa kwama-Afrika umhlaba ngaphansi kwesivumelwano esikhohlisayo phakathi kwawo kanye nabamhlophe eNingizimu Afrika isukela emuva ezikhathini zeminyaka yawo-1830 ze-great Trek. UMhudi uthola inhloso elimazayo kanye nesenzo sokungabongi ngasohlangothini lukaPotgieter, umholi wamaBhunu kanye neNduna uTauana waBarolong ngendlela elandelayo (kongezwe ukugcizelela):

Further he (Potgieter) gave them his word of honour that after killing off the Matebele and looting their property, they would make a just division of the spoils by keeping all the land for the Boers and handing over the captured cattle to the Barolong.

"Imvumelwano yentengo ehlekisayo!" kusho inkosi uTauana webaRa-Tshidi, "umuntu angenzani ngezinkomo eziningi uma engenawo umhlaba azodlisa kuwo lezi zinkomo? Ingabe izinkomo zakhe zizogijima emafini! Notshani bazo bumile emoyeni? Cha nkosi yami; ngingamane ngishiye iMatebele lapho zikhona ngihlale ngihlale okwesikhashana nabantu bami emhlabeni kaSeleka ngaphansi kukamazala wami, uMoroka."

"Uzothathani-ke?" kubuza uPotgieter.

"Ngizohamba ngombandela owodwa kuphela," kwaphendula uTauana. "Uma siphumelela ukukhipha uMzilikazi, ngifuna kubuyiselwe izwe lobaba. AmaBhunu angathatha wonke umhlaba ongaseNtshonalanga, kodwa ngifuna yonke indawo yomfula uMolopo kanye nemingenela yawo. Ngicele inkosi yamaGriqua ukuba

ithumele impi ezosisiza kulolu hambo kanti ibe nomusa kakhulu ekuvumeni ukuba ize izongisiza ekubuyisweni komhlaba wami."

"Ngokwemibandela kaTauana," kusho inkosi uMoroka, "nami ngikulungele ukusiza ngeminye imibandela yokuthi, ngale nkathi waba umhlaba kumanje okuhlala kuwo aMatebele, ngisala eThaba Ncho ngiqhubeke nobunini bemingenela ekhona kumanje" (Mhudi, 1975:125).

Kulesi sehlakalo esingenhla umuntu angalinganisa lezi zehlakalo ezilandelayo ekuvezweni komlando wabamhlophe eNingizimu Afrika lapho bethathela ama-Afrika umhlaba ngisho nangaphambili kuka-1913:

- Ukungabongi nokungalandeli ubulungiswa komlungu --- ukungabongi ngalokho anikezwa khona kanye nokunganeliseki kwakhe afune okunye -- - "ukwehlukana okuyikho okungamenelisanga ngokuba agcine wonke umhlaba awugcinele amaBhunu kanye nokunikezela ngezinkomo ezibanjiwe zaBarolong."
- Ukwenza komhlophe kumAfrika --- njalo ngokungathembeki --- uqhubela phambili izinhloso zakhe ezingugombela kwesakhe ukuze azuze okuthile, "Imvumelwano yentengiso ehlekisayo" lapho kulahlekelwa khona umlingani wakhe ongumAfrika.
- Ukunganeliseki komhlophe empahleni yokuqala okungumhlaba. Ucabanga ukuthi ama-Afrika azokweneliseka ngezinkomo kuphela njengomvuzo wokusizwa kwawo. "Ingabe izinkomo zakhe zizogijima emafini! Kanti notshani bazo buzomila emoyeni?"
- Ama-Afrika, ngakolunye uhlangothi, abukene nabamhlophe ngentembeko - "AmaBhunu angagcina wonke umhlaba ongaseNtshonalanga".
- Okufunwa ngumAfrika yolikho okuyifa lakhe okumele alithole --- "Ngifuna kubuyiselwe umhlaba wobaba."

UMzilikazi, inkosi yaMatebele, eziphimiselweni zakhe zokupulofetha ngemuva kokulahlekelwa kwakhe okukhulu empini yaseVegkop, waxwayisa ama-Afrika --- ikakhulukazi izizwe zaBatswana --- mayelana nokungabongi kwamaBhunu abawasize empini, ngamagama alandelayo ngasekupheleni kwenoveli:

ABechuana bayizilima ukucabanga ukuthi lawa maKiwa (abamhlophe) bazobuyela kulokho okubizwa ngobungani obethembekile. Bebonke bahleka usizi engikulo. Abajabule; badinga konke ukuhleka abangaba nakho namuhla ngoba ngalenkathi umdali wabo eqala ukubazwisa ubuhlungu lobo abangilungiselele bona; ngalenkathi amaKiwa ebathathela izinkomo zabo, abantwana babo kanye nomhlaba wabo, bazokhala izinyembezi ngaphakathi kwamehlo abo basalelwe ngamaphimbo angenalutho okufuna umusa abangasoze bawuthola. Bazobathathela wona lo mhlaba abawenze wangabi nokuphepha kithi; bazowunga intsha yaBechuana bayiwungele empini kanye nokuxoshwa, babasebenzise njengezinkabi ezithwala impahla; yebo, bazokwenqaba ukwabelana nabo ngezithelo zempumelelo.

Inkulumo engenhla ivala lokho okwenzeka ngo-1913, ngokumenyezela kweNative Land Act. UCouzens (1975:2) ubhekisa kulo mthetho wokungabongi ngasohlangothini lwamaBhunu, kula mazwi alandelayo:

But the acme of the ingratitude of the sons of the Voortrekkers came painfully into prominence in 1913 when, under draconian pains and penalties, natives were debarred from even hiring land for which their fathers bled (Act 27 of 1913).

Lokhu ngamafuphi, yilokho inoveli ethi Mhudi emayelana nakho --- izigameko emlandweni waseNingizimu Afrika, yindaba yezibhelu nobuyaluyalu ngaphakathi eNingizimu Afrika, futhi sikholelwa ekutheni ukuvela kwendaba, izingxenye zokuthi ulimi luluveza kanjani udaba lwendawo, indawo okuhlalwa kuyo kanye nomhlaba kulethwa ngaphambili. Lokhu kwenziwa ngohlobo lwezifundo mayelana nemibono yama-Afrika uma kuqhathaniswa nemibono yabamhlophe odabeni lwendawo, indawo okuhlalwa kuyo kanye nomhlaba. UCouzens (1975:6) ubhekisa eqinisweni lokuthi uPlaatjie uphikisa amafilosofi amabili --- ukukhethwa kwempilo yomdabu (Ngama-Afrika) kanye nesifiso zokuzithathela amandla (kwabaseYurophu/Abamhlophe) --- kule noveli:

Kuyo yonke inoveli usikisela ezindleleni zempilo yomdabu ebonakala iheha kakhulu kunempilo yabazithathela amandla kuyo. Enye yalezi zindlela ukuphatha kahle abanye abantu. Umholi wamaKorannas, ngokwesibonelo, uvezwa njengomuntu ongaqondisisi noma ongugombelakwesakhe. Wemukela wonke umuntu ngokuthi: "Ikhaya lami yikhaya lakhe, umhlaba wami ngumhlaba wakhe, izinkomo zami yizinkomo zakhe, nokuthi umthetho wami yisiviko sakhe."

4.2.2 Inoveli ethi 'THE CALL OF THE VELD' --- Leonard Flemming

Njengoba sesiqaphelile, le noveli imayelana “nempilo yasepulazini” eNingizimu Afrika, endaweni ebeyibizwa i-Orange Free State ngesikhathi se-Union of South Africa. Uthando lwempilo yasepulazini noma “ubizo lweqele” njengoba isihloko sibeka, luthinta udaba lwale ngxenye, okuyindawo okuhlalwa kuyo kanye nomhlaba. Ubizo lweqele luwudaba lomlimi ongumlungu, oqhamuka kwelaseBrithani, onikezele impilo yakhe epulazini kanye nasemisebenzini eyenziwa epulazini duzane nelinye lamadolobha asemakhaya endaweni eyayibizwa i-Orange Free State. Bobabili umlingiswa kanye nomxoxi oyisibuko ongumbhali ngokwakhe, kanye nothando lwakhe lomhlaba kuchazwa kangcono ngamagama akhe ayisandulela:

Kunothando olukhulu kulo mhlaba, ngicabanga, ukwendlula noma yiluphi olunye uthando oseluke lwandlula phakathi kwabantu --- uthando olungaphezulu kwalolo olwendlule phakathi kwendoda nowesifazane. Lolu wuthando umuntu analo ngesiqephu somhlaba, okumele asilwele naleso okumele asigobele.

ULeonard Flemming ufanekisa izimpawu zomuntu nalezo zesiqephu somhlaba lapho ebhekisa emzimbeni, emphufumulweni kanye nakubufazane --- lokhu, uthi, yizimpawu ezibalulekile ukuthi kuwo wonke osebenza ngomhlaba futhi enobudlelwane nomhlaba kumele akwazi. Ukubekezela kanye nenkuthalo yizinto ezibalulekile ukuze uphumelele ebudlelwani nomhlaba:

Ukungikhombisa uhlangothi olubi kuphela, ngibone ubuhle kuphela lobo ebezama ukungifihlela bona; futhi ngazile ukuthi lokuma kwenhliziyo yakhe kumele kubhekanwe nakho futhi kunqontshwe, kungakhothanyelwa. Umhlaba wakho, njengowesifazane, ucabanga kakhulu ngendoda elwayo engasoze yabheka emuva.

Kancane kancane umhlaba wami uqale ukukhombisa kimi, uqale ukubuyela kimi kancane ... Lokhu bekuyiminyaka eminingi eyandlula.

Namuhla umhlaba wami unginikeza injabulo enkulu empilweni; izinkulungwane ngezinkulungwane zezihlahla, imithunzi namaqabunga omile; izimbali nezivande; utshani obuvuswe yilanga; imibala ebusuku nemibala emini; amachibi amancane anenkanyezi ekhanya kuwo --- kanye nephunga elehlukile elinukisa kamnandi.

Mayelana nengxenywe ekhiqizayo yempilo yasepulazini, umbhali ubhekisisa owakubo ovela edolobheni laseBrithani obheka kancane noma ongabheki nhlobo izinto ezithinta ezolimo:

Thina esidla ukudla emadolobheni sinikezwe ukuba sikhohlwe ukuthi impilo yethu incike kulabo abalima ukudla ezweni. Ayikho into engicanulayo ukwedlula ubupholi bendoda yaseBrithani: Ezolimo akumele zivikelwe. Ukutotosa izwe endaweni yedolobha kubukeka kuyiphupho elesabisayo kule ndoda yaseBrithani, kanti kulezi zinsuku ezimbalwa uzomangala lapho ethola khona ukuthi bekuyiphupho elesabisayo kungelona iphupho lakhe langempela.

Umcabango ohambisana nesiqephu somhlaba, ukunakekela umhlaba kanye nezimbuyekezo/izinzuzo ezitholwa ngumuntu ngesiqephu somhlaba ziwumongo obalulekile kuleli noveli. Ubizo lwezinhloso zeqele lisekuheheni abafuna ukuba ngabahlali abathanda impilo yezwe kanye nokulima, kanti iCape Argus kuFleming (1927) ekubuyekezeni leli noveli ubeka le nhloso icace ngala magama alandelayo:

Olive Schreiner was the supreme writer of the veld, but Leonard Flemming does not come far behind in his description of the veld itself. It is a book for all who realise what good fortune is theirs in having such a country as South Africa in which to live.

4.2.3 I-NEHANDA --- Yvonne Vera

INehanda ebhalwe nguYvonne Vera iyinovelu evezela ngokucacile imizwa ehambisana nomhlaba, kanti ibhekise emhlabeni njengempahla engeyabaphansi okumele ivikelwe nokungamele yonakaliswa nganoma ngayiphi indlela. Umlingiswa osemqoka ngowesifazane ogama lakhe linguNEHANDA, kanti ngaphansi kwethonya labaphansi, unikezwa amandla omoya okukhomba abantu indlela kanye nokubaholela empini yokulwa nokuhlala ngenkani kanye nokuthathelwa umhlaba wobaba babo okwenziwa ngabamhlophe abaguqula izingqondo zabantu ngobukholoniyali. Izigameko zenovelu zivela ngesikhathi sobukholoniyali bamaBhrithani endaweni eyayibizwa i-Rhodesia.

Engxenyeni yomhlaba nokuthi ama-Afrika abhekisa kanjani emhlabeni noma emhlabathini, ungumbhali ocacisa kahle kakhulu uma kungeyena ongcono kakhulu kubabhali bamanovelu alolu hlobo. Izimpawu zakhe mayelana nomhlaba kanye namafilosofi ase-Afrika aveza ubudlelwane nomhlaba, aveza impilo yonke

yomuntu, kusukela ekuzalweni endlula kuzo zonke izigaba zokukhula ukuyofika ebudaleni, ekugcineni kube wukufa.

Ekuzalweni komlingiswa omkhulu, uNehanda, ukugqamisa ubudlelwane bakhe nabaphansi, kanye nokumbeka ngokuqondile njengomkhiqizo womhlabathi noma womhlaba okumele aphile kuwo, uVera (1993:20--21) uveza lezi zigameko ngale ndlela elandelayo:

The departed had come to deliver a gift to the living, to shape the birth of voice, to grant safe passage of the unborn (Vera, 1993:20).

Uphinda amemezele ubudlelwane phakathi kwengane nezwe noma nomhlaba ukuba yilokhu:

May you be the offspring of the earth.
May you find anchor on the earth.
(Vera, 1993:20)

Ubudlelwane bengane nomhlaba azalelwa kuwo buqhubeka nokuvezwa emagameni alandelayo (Vera 1993:20):

Bind the child to the mystery of the earth.
May the darkness of the sky bring her rest.
May the light of the sky bring her wisdom.
May the sun rise, and set, in her arms.
(Vera, 1993:21)

Mayelana nomhlaba noma umhlabathi njengendawo yokuphumula asebashonile uVera uthi (1993:66):

Our dead should not be left to rot on the ground --- unburied

Umhlaba uyimpahla isicelo sayo esingeze safakwa ngumuntu ukuthi ube ngowakhe yedwa; uzalwa kuwo ngabazali bakhe, nabo ngaphambilini ebekade beyimikhiqizo yezigameko ezifanayo. Kungalesi sizathu ukuthi ama-Afrika anikeza amathonga awo kanye/noma abangaphambili kwabo isikhundla sokuba ngabanini bomhlaba, kanti uVera (1993:43) uveza lokhu kuvuma juqu ngalokho:

Umhlaba awusoze waba nomnikazi. Asisoze samnikeza umhlaba ngoba umhlaba awuwona walabo abaphilayo. Njengoba sisaphila, uyisihambila kuphela nje lapha.

Ngokuqhubeka, umbono ofanayo uvezwa kula magama (1993:80):

This is our land given to us by the ancestors ... protect it with your blood.

Umhlaba uphinde uvezwe njengempahla okumele ivikelwe, kokunye ube nokulwelwa.

Umzabalazo womhlaba, ungumzabalazo wokusinda nokuphila, kanti ungumzabalazo wokukala ubudoda. Kuyinto eyisisekelo nekhona kuzo zonke izizwe namaqembu abantu ukulwela izwe, kanye nokulivikela. KuNehanda (Vera 1993:61--66) umemezela ukuba amadoda athathe izikhali akhiphe abokufika emhlabeni wabo, adele izimpilo zawo:

The land must be cleansed with your blood ... There is no future till we have regained our land and our birth.

Okuyilona qiniso lokunikela ngempilo yomuntu ekulweleni izwe lakhe, kanye nemiphumela eba khona lapho kufakazeleka ngalesikhathi kuvela izigameko kunoveli (Vera 1993:109):

The blood of your sons and your daughters flow in rivulets across the land.

Ekugcineni, ukunqontshwa ngabokufika "ngezibhamu zabo ezikhohlakele", uNehanda akapheli ithemba, kodwa uveza ngokuqinisa ithemba lakhe ngokukhululwa ngamathonga (Vera 1993:117):

My people will not rest in bondage --- the living are listeners, the dead are powerful articulators.

4.3 IZIMBONGI --- DUBE, RADITLADI, YAKO, VISSER

Imibono mayelana nendawo kanye nomhlaba izogqanyiswa kulesi sigaba ngokubhekisa kuzimbongi ezinhlotsheni ezahlukene kusendlalela samasiko nolimi.

Inkumbulo yasekhaya egqugquzelwa uthando lomhlaba kanye nesicelo sokuvikela "izwe lobaba" kuvezwe ngokuqinile enkondlweni ka A C Dube, Afrika: My native land, kule migqa elandelayo:

How beautiful are they hills and they dales
 Thy trees adorn the landscape rough and steep;
 the nostalgia of past glories
 Where great and glorious kingdoms rose and fell
 Where blood was shed to save thee, thou dearest Land ever known
 There is an acceptance of the reality of defeat:
 But alas, their efforts were all in vain,
 For today others claim thee as their own;
 No longer can their offspring cherish thee,
 No land to call their own, but outcasts in their own country.

Kodwa kunesisombululo sokungaphumuli uze umhlaba ubuyiselwe emuva:

Despair of thee I never, never will,
 Struggle I must for freedom --- God's greatest gift --Till every drop of
 blood within my veins
 Shall dry upon my troubled bones, oh, thou Dearest Native Land.

Le nkondlo yashicilelwa ephephandabeni likaJohn Dube, Ilanga lase Natal, ngomhla ka-31 Okthoba 1913.

UL D Raditladi, enkondlweni yakhe "Afrika" uveza imizwa efanayo naleyo kaDube, lapho efanisa khona izimpawu ezibonakalayo zezwekazi lase-Afrika kanye nalezo zowesimame oyisimomondiya osemncane, osengakonakaliswa, ngale migqa elandelayo:

AFRIKA

Lefatshe le ke mosetsana,
 Moratwa a thaka tse dikgolo,
 Ntswa fela a le mmala motshwana,
 Mmala o o bosulabogolo.
 Selefera ke meno a gagwe;
 Gouta ke marinini a gagwe;
 Taemane dinala tsa gagwe;Tsothe tse di mono Aferika.

(AFRICA --- L D Raditladi

Leli zwe liyintombazanyane
 Ethandwa yizikhondlakhondla zomhlaba
 Nakhona imnyamana ngebala
 Umbala uyigqabho elikhulu.
 Isiliva ngamazinyo akhe.
 Igolide yizisini zakhe.
 Idayimane yizizopho zakhe
 Konke lokhu kuse-Afrika.)

Uthando lomhlaba, ikakhulukazi ukuhambisana nomhlabathi osetshenziselwa izinhloso ezinosizo, ukuze kukhiqizwe ezolimo, kuvezwe yiBhunu, uC F Visser, endimeni yokuqala yeculo elithi "O, Boereplaas" (Hugo 1958:).

O, BOEREPLAAS

O, boereplaas, geboortegrond!
 Jou het ek lief bo alles
 Al dwaal ek heel die wêreld rond,
 Waar so gelukkig, so gesond?
 O, boereplaas, geboortegrond!
 Jou het ek lief bo alles.

Imizwa evezwe ezinkondlweni ezingenhla ezibhalwe ngumAfrika kanye neBhunu iyalingana uma kubhekwa uthando lwabo lomhlaba. Nakhona kunjalo, kunokuphikisana okuthile lapho izimbongi zama-Afrika ziletha khona ingxenye yokudabuka, yezinyembezi ezaphalala ziphalalela izwe ekunqotshweni kwalo yizikhondlakhondla zomhlaba, ngenxa yokuthi zihlukunyezela izilimo ezitholakala ngokheshe bese zithathelwa umnotho wezimbiwa.

Kumehluko phakathi kwemibono yama-Afrika kanye nemibono yabaseNtshonalanga lapho kubhekwa umhlaba, ngamanye amazwi umbono womhlaba njengempahla engasoze yathengwa, kanye nomhlaba osetshenziselwa izinhloso ezinosizo, lokhu kufingqwa kangcono nguYvonne Vera ngamagama alandelayo (Vera 1993:42--43):

We allowed him to dig for gold, but the land is not his, the land cannot be owned. We cannot give him any land, because the land does not belong to the living.

Umehluko ocacile phakathi kwama-Afrika nabaseYurophu emibonweni yabo yomhlaba ungabekwa ngamaphuzu alandelayo:

- Kuma-Afrika umhlaba angeke uthengiswe, kodwa ungasetshenziswa kuphela.
- KubaseYurophu, ubunini bomhlaba bukunikeza ilungelo lokusebenzisa umhlaba kungaba ngezinhloso zokulima noma zezimayini.
- Umbono womAfrika ngale ngxenye yobunini uqhubeka ngokuthi "umhlaba awuwona walabo abaphilayo", kuchaza ngokucacile ukuthi umhlaba ungowamathonga --- ngoba yibona abahlali bokuqala bendawo.

Amatayitela abhaliwe aqhathwa namatayitela omlomo:

"Our elders have taught us the power of words --- words must be kept alive: They must always be spoken. The white man held the paper like a sacred thing. His hands shook, and we mistrusted him" (Vera 1993:42--43).

Le nkulumo/umcabango/umzindlo ngokucabanga kwama-Afrika mayelana nobunini bomhlaba ingachazwa ngale ndlela:

Isehlakalo 1: Uma ufika lapha kulo mhlaba njengomntwana omusha osanda kubelethwa, lapha uzothola imifula, izintaba nomhlabathi kanye nekhaya obelethelwa kulo. Njengoba ukhula, uqala ukukubiza ikhaya lakho --- kungabi ngoba ulithengile, kodwa ngoba wena nabazali bakho kanye nezihlobo nihlale kulesi ndawo nakule ndawo ukufikela esimeni lapho ulithatha khona njengelakho, nabomakhelwane bakho kanye nomphakathi ngobubanzi bawo usufike esiphethweni sokwemukela isimo ngaleyo ndlela.

Isibonelo esiqhathanisekayo sokuhlazulula igama lobunini bomhlaba ngokucabanga kwama-Afrika singale ndlela:

Umhlaba, amanzi kanye nomoya ziyizinto zemvelo --- ezibalulekile ekubeni khona nasekusideni kwempilo yomuntu kulo mhlaba. Uma ngabe umuntu oyedwa/iqembu labantu/ imboni beyingaba ngumnini womoya --- ngohlobo lwe-oksijini --- bese uthengiswa, lokho kungafana nokuthi lowo muntu noma labo bantu banesikhundla sokuba ngabanini noma abadali bomhlaba. Ngokucabanga ngomAfrika yinto engasoze yenzeka leyo.

UL D Raditladi, enkondlweni yakhe Yempi Yesibili Yomhlaba, uhlaziya uHitler kanye nenkanuko yomhlaba engathusiyo yamaJamane kanye nokunganeliseki kwawo ekunqobeni izizwe. Ubhekisa ezigamekweni zempi kulezi zindima ezimbili ezilandelayo:

Go kile ga tsoga leruuru maloba,
 Leruuru la marumo le dikanono,
 Bana ba Yuropa ba ipetsa dihuba,
 Kamano ya bone ya utlwala le kwano:
 Ba re, lefatshe leno ope ga a na le sema
 Banna ba Yuropa botlhe ba a le lema.
 Majeremane ba tswa modutla wa kgetse,
 Ba itshema maruarua ba kometsa batho,
 Le Mapolare ba ba meletsa metse,
 Le kwa Austria le gone ba phura batho,
 Merafe ya etsa diphologolo sekgweng
 Di utlwile lerumo la batsomi nageng.

(IMPI YESIBILI YOMHLABA --- L D Raditladi

Kwake kwagqamuka ubuyaluyalu
 Ubuyaluyalu bezibhamu nezinganono
 Abantwana baseYurophu bema bebambelele
 Ukuxabana kwabo kwaze kwafinyelela lapha.
 AmaJamane aphenyuka aba yizikhwama ezingenasisekelo
 Baziguqula baba yimikhoma, bagwinya abantu
 Ngisho nabasePoland ababashakaqela idolobha labo
 Ngisho nase-Austria bafohloza abantu
 Izizwe zafana nezilwane emeneni
 Zizwa isibhamu somzingeli endaweni eyiqele)

Imbongi ixwayisa uHitler kanye nabantu baseJalimane mayelana nemiphumela yempi, ezokwemboza yonke iYurophu:

Bathi lo mhlaba akekho umuntu owudalile
Sonke thina bantu baseYurophu siwutshalile

Ukunganeliseki ngomhlaba kanye nokuhlala endaweni ngokuba kucindezeleke abanye yinto ekhona emhlabeni wonke, kanti futhi kuhlukumeze ubudlelwane phakathi kwezizwe zomhlaba. Le nkinga ivame ukuqubula izimo ezinjalo zokuthi imibuso kanye nohulumeni basesimeni sokuxabana okunganqamukiyo. Imiphumela Yempi Yesibili Yomhlaba kanye nemithelela yayo ebukela phansi amazwe aseYurophu isazwela ngisho nanamuhla lokhu, nezigameko ezinjengokuwa noma ukubihlika kwe-USSR, ukuwa kweziNdonga zaseBerlin kanye nezibhelu zaseMpumalanga neYurophu, njengaseBosnia.

Isehlakalo 2: Okungenani bhala lokhu njengomlando omncane ONGOWESIKHATHI ESEDLULE (siphila ngethemba). Qinisekisa ukuthi awungezi noma yimiphi yemibono yakho.

Le simo esikhona kumanje sokunyamalala cishe nesempi eqhubeka eZimbabwe, singenxa yokungqubuzana phakathi kwemfuno yomhlaba nomhlaba wobaba bama-Afrika wonkana, kanye nokuhlala emhlabeni okwenziwa ngabalimi bamaBhunu. Womabili amaqembu afuna ilungelo lokuhlala emhlabeni, kodwa isisusa senkinga wubuningi bama-Afrika, abangabantwana bomhlabathi ngokozalo, banomhlaba omncane noma abanawo umhlaba wokulima ukuze baziphilise, kanti idlanzana labamhlophe bangabokufika kanye namakholoniyali akuqala aseBrithani anamasimu amaningi kanye nomhlaba omningi. Lo mehluko phakathi komhlaba okuhlala kuwo abamnyama kanye nabamhlophe eZimbabwe, kunomlando omude kanti bekuyifa kusukela ngezikhathi zokunqoba kwabaseBrithani benqoba iMatebeleland kanye neMaShonaland --- indawo ebeyikade iyiNingizimu yeNyasaland --- kusukela ngezikhathi zawo Ian Smith eRhodesia endala, ukuya kuhulumeni kaMugabe we Zanu-PF okhona kumanje. Zonke izinto eziholele ekusatshalalisweni komhlaba ngokungalingani, ngendlela ezuzisa abamhlophe abayingcosana abangabanqobi ukuya ekuthenteseni kweningi lama-Afrika, kumele kulungiswe ngokushesha noma ngokuhamba kwesikhathi. Uma kungekho okwenziwayo ukuze kuguqulwe lesimo esiya ngokuba sibi esiqhumayo umphumela waso angeke uzwiwe eZimbabwe kanye nakomakhelwane bayo abaku SADEC, kodwa kungenzeka wokhele ukubhekana ngeziqu zamehlo emhlabeni wonke phakathi kwe-Afrika

kanye neNtshonalanga --- iBrithani kanye neMelika banezintshisekelo ezindabeni zomnotho kwihlalahle yeZimbabwe ezingabese zinquma ukuba zibhekane ngeziqo zamehlo nelizwekazi lase-Afrika.

UYvonne Vera (1993) kunoveli yakhe uveza isehlakalo esilandelayo sendelelo yabamhlophe lapho bebheka khona ulwazi lwama-Afrika ngomhlaba, kanye nokuzikhulisa nokukhonya kwabo mayelana nezindaba ezithinta ulwazi lomhlaba ngobubanzi. Okulandelayo yingxoxo phakathi kwabalingiswa bakhe ababili (uMnu Smit, umNgisi ophansi kanye noMnu Browning, umfundisi womNgisi ozikhukhumezayo).

Isehlakalo 3: "Smith, ingabe uyawazi umehluko phakathi kwethu kanye nabomdabu? Umehluko wukuthi thina siyazi ukuthi sikuphi kodwa abomdabu abazi." "Ngempela ama-Afrika ayalazi izwe ..." uMnu Smith uphendula ngokuzibamba.

"Ngiqonde ulwazi lomhlaba esinawo. Sidwebe amabalazwe, sazi ukuthi sikuphi kwimbulunga yomhlaba. Owomdabu wazi kuphela lapho eme khona. Bengiqoqa amabalazwe kusukela ngesikhathi ngisengumfana. Lokhu yikhona okumele sikufundise esikoleni esisha: ulwazi lomhlaba." Ushaya itafula ngeminwe yakhe.

"Amabalazwe. Owomdabu. Hmm ..." uMnu Smith ubonakala emangele, bese uyaqhubeka. "Siyini isidingo sokukhombisa um ... iphepha ... kumAfrika?"

"Unembeza womhlaba, nowomuntu uqobo kanye nomuntu kuwo." Izwi likaMnu Browning ligcwele isiqiniseko.

"ukufunda ibalazwe? Hmm ..." uSmith uyafekethisa, bese ehleka.

Umhlaba njengophawu lomnotho (ukulima, ukuzingela).

Bobabili ama-Afrika nabaseYurophu bazisa kakhulu umhlaba njengempahla abangayisebenzisela ukuziphilisa, kungaba ngokulima noma ngebhizinisi lemayini noma lezimboni. Kuma-Afrika ukulima bekulokhu kuyindlela yokuthola umnotho --- ngohlobo lokudla --- ukulima izitshalo kanye nokufuya izilwane bekuyizo izinhlobo ezimbili zokulima emphakathini wabalimi baseSub-Saharan Africa ukufikela eminyakeni yezinkulungwane eziyishumi nesishiyagalolunye. Umnotho wama-Afrika ungotho lwezitshalo kanye nezinkomo, njengoba

kukhonjiswe emigqeni yenkondlo elandelayo "Afrika" kanye ne "Lefatshe la Batswana", zombili ezibhalwe ngu L D Raditladi:

AFRICA

Aferika, fatshe la letsatsi
Le phatsimang ngwaga fela otlhe;
Aferika lefatshe la metse
A masetlhana nokeng tsotlhe.
Lefatshe leno ke la temo,
Lefatshe leno ke la kgomo,
Lefatshe leno ke la khumo;
Tse di bonwa mono Aferika.

(AFRICA --- L D Raditladi)

Afrika izwe lokuphuma kwelanga
Eligqama cishe unyaka wonke
Afrika izwe lamanzi
Amanzi amhlophe kuyo yonke imifula
Lo mhlaba ungowokulima
Lo mhlaba ungowezinkomo
Lo mhlaba ungowomnotho
Konke lokhu kutholakala e-Afrika)

FATSHE LA BATSWANA

Fatshe la Batswana, fatshe la bagale.
Fatshe la dikgomo, fatshe la mabele;
Fatshe la mašwi a elelang jaaka metse,
Mašwi a dikgomo di gangwang di robetse.

(IZWE LABATSWANA --- L D Raditladi)

Izwe laBatswana, izwe lamabutho
Izwe lezinkomo, izwe lamabele
Izwe lobisi olugeleza njengamanzi
Ubisi lwezinkomo ezisengwa ngesikhathi zisalele)

UYvonne Vera (1993:74) uyaluvuma loluthi lokulinganisa ama-Afrika anikeza ngalo abanye abantu izikhundla emphakathini:

Umnotho wendoda ulinganiswa ngezinkomo zakhe, nangobukhulu besizwe sakhe.

Lona lolo luthi lokulinganisa luyasebenza esikweni lempilo yoMotswana, njengoba kukhonjiswe kulo mushwana olandelayo: Monna yo o se nang kgomo, mosimane --- indoda engenazo izinkomo ifana nomfanyana osemncane; umuntu angangeza futhi, olungele ukuhamba ayodlala kuphela, ongenandima ezindabeni zamadoda asekhulile kanye nomphakathi.

Ubunini bezinkomo kuma-Afrika naphakathi kwemiphakathi yaseningizimu ekhuluma izilimi zesintu busenkabeni yempilo yezokuhlalisana kuzepolitiki nakwezomnotho. Ukusukela ekuzalweni ukuya ekufeni, zonke izinhlobo zemisebenzi yabaphansi kanye nemicimbi isenkabeni yezinkomo. UMostwana ubiza izinkomo ngokuqondile "Modimo o nko e metsi", kanye ne "Modimowagae ("unkulunkulu wekhala elimanzi" kanye "nonkulunkulu womuzi").

Enye indlela ama-Afrika ebekade ethokozela ngayo umnotho womhlaba bekuwukuzingela. Izinkambo zokuzingela kaningi bezivunywa yinduna noma ubuholi. Lezi zinkambo bezilawulwa futhi zenzelwa inhloso yokuhlinzekela ngokudla kuphela ngohlobo lomdlalo ngesikhathi sendlala. Ngokwesibonelo, izinkambo zokuzingela zazenziwa ebusika okusho ukuthi kanye ngonyaka. Umqondo wokulondolozwa kwendalo kanye nokuvikelwa kwezilwane kudala kwenziwa phakathi kwama-Afrika, kanti lesi sijwayezi sigqanyiswe enkondlweni ethi Kgosi Montshiwa ebhalwe ngu M O M Seboni nabanye (1998:57).

KGOSI MONTSHIWA (LA BONE)

Mogatsa Majang, tau ga di kalo!
Tau ga di kalo, morwa Mhenyana;
Ga di ke di bolawa leroborobo,
Di ba di etsa diphologolo tsa gopo,
Di ba di ediwa dipitse tsa gopo,
Lekau la Gontse a Tawana!
Tau di bolawa di le thataro,
Le fa di le pedi di a bo di ntse.

(NKOSI MONTSHIWA --- inkondlo yesine)

Myeni kaMajang, amabhubesi awamaningi,
Amabhubesi awamaningi ndodana kaMhenyana
Akumele abulawe ngobuningi
Kube sengathi yizilwane ezizingelwayo
Kube sengathi ngamadube azingelwayo
Ndodana yegazi likaGontse waseTawana
Amabhubesi, ayisithupha abulewe
Ngisho amabili anele ukubulawa.

Kule nkondlo, inkosi kanye nethimba lakhe lokuzingela bayexwayiswa ukuba bangabulali izilwane --- ikakhulukazi amabhubesi --- ngobuningi, ngenxa yokuthi ambalwa. Ukubulala izilwane ngokuba kwembiwe imigodi kuwuphawu lwesihluku ezilwaneni, kanye nokungasebenzisi kahle amandla okwenziwa ngabantu. Lesi senzo sesihluku sikhombisa ukushatshaliswa kwezinsiza zemvelo kanti futhi kungaholela ekushabalaleni kwezinye izilwane.

Kulezi zibonelo ezingenhla zomhlaba njengophawu lomnotho, umuntu ubona ubudlelwane obunokuthula ebudlelwaneni obuphakathi kwendoda nempilo yasendle. Lezi zindlela ezintathu zokwenza ibhizinisi e-Afrika okuwukulima, ukufuya izilwane kanye nokuzingela, azidali umonakalo omkhulu ngomqondo wokungalinganisi noma wokuphazamisa uhlelo lwemvelo.

Ngokuphambana nobudlelwane obunokuthula kanye nezinqubo zama-Afrika ezinobungani emhlabeni, ezithambekele ukulondolozwa kwendalo, izinhlelo zezolimo zabaseYurophu ezigxilile nezibanzi eziphundla zidunge nomhlabathi, zidunge amanzi emvelo kanye nomoya ocwathile, ngezivundiso, izibulalizinambuzane ezitshalweni kanye nentuthu ebangwa yizimboni. Ukutholakala kwedayimani negolide eNingizimu Afrika eminyakeni yezinkulungwane eziyishumi nesishiyagalolunye nokuqubuka kwezimboni okwalandela kwaletsa ukuhlupheka kubantu, emhlabathini nasohlelweni lonke lwemvelo okungazange kukhulunywe ngakho. Lolu hlelo okonakaliswa ngalo izingxenye zendalo ezenza ukuba ikwazi ukwesekela impilo, lubizwa i-ECOCIDE.

Izinqubo zezolimo ezinjalo zabaseYurophu zomhlaba ongenabungani ikakhulukazi izimboni zichazwa nguD P Kunene (1999) esifundweni sakhe sokwemukela, njengo "kuhlukunyezwa komhlaba ngenhloso yokulima ukuze wenze imali." Ukuthi lesi senzo sinyanyeka kanjani, kuvezwa ngokugqamile

enkondlweni kaSt J Page Yako ethi "Amapayini" kulezi zindima ezilandelayo lapho uKunene (1999:2--3) ecaphuna khona:

AMAPAYINI

Lasenza kambe iPayini,
 Batsho nabasema Kwayini;
 Ngokugugulwa komhlab' uvel' intlonze,
 Uqanqw' ukhutshw' amathumbu ubeze.
 Fudula kungamahlathi,
 Kukho iingwe neenyathi;
 Iyintsholo yezinambuzane neentaka,
 Amahlath' ehombise iintili neentaba.
 Lonakala ilizwe mhlana ngePayini,
 Akusavunwa kudla ngaphandle kwePayini;
 Isidl' esingenalugcado naqhashu,
 Inxifilili yamanz' angeshushu.
 Noxa aneswekil' akalung' esidudwini,
 Asikokudla kwasemdudweni.
 Kudliwa ngezitshetshe kungeyonyama.
 Ligazi lempahl' elifanel' umnt' omnyama.
 Inenzuzo kumniniyo,
 Akalungel' ongenamazinyo.
 Ononkenyana batyabuka iintsini,
 Umntu abe yinto yentsini.
 Ilizqwe libukuqekile,
 Amahlath' atshabile;
 Asinankuni zamlilo,
 Ilizwe likhutshw' isimilo.
 Athand' umhlab' obomvu,
 Ayahlaba njengobugqwang' obubomvu.
 Alinywa ngongxowandulu,
 Bangabant' abakhulu.

OPHAYINAPHU

Waze wasenza uphayinaphu,
 Basho kanjalo nabantu basemaKwayini;
 Ngokugugulwa komhlaba usale ungamboziwe,

Izibilini zivulekile umhlaba usele unqunu.
 Emandulo bekungamahlathi wonke,
 Kukhona izingwe nezinyathi;
 Umsindo wezinambuzane nezinyoni eziculayo,
 Amathafa nezintaba kwembozwe yizinkuni.
 Kodwa selokhu kwafika uphayinaphu, izwe lihluphekile.
 Akusekho ukudla okutshalwayo kodwa uphayinaphu kuphela.
 Ukudla okungenasinkwa noma amabele,
 Iningi lamanzi angashisi nokushisa.
 Nakhona anoshukela, akalunganga emdokweni,
 Asikho nokudla kwasemcimbini womshado.
 Kudliwa ngemfologo, nakhona kungeyona inyama.
 Igazi lenkomo liwukudla komuntu omnyama.
 Izwe liguqulwe labhekiswa phezulu,
 Amahlathi ashabalele;
 Asisenazinkuni zokubasa umlilo,
 Izwe lisuswe isimilo.)

Akuwona umhlabathi kanye nomhlali ohluphekayo, kodwa ngisho nabantu imbala. Ukutholakala kwegolide nedayimane eNingizimu Afrika akuzange nje kuholele kuphela ekungeneni ngenkani emhlabeni nasekwebeleni abendabuko ngokuba kugujwe izinkampani kanye nohulumeni babo, kodwa kwabanga umonakalo ongalungiseki emndenini nasempilweni yomphakathi wama-Afrika. Amadoda ama-Afrika, kanye nawangaphandle kwemingcele yaseNingizimu Afrika, atheleka kulezi zikhungo zezimayini njengabasebenzi abavela kwamanye amazwe, bashiya ngemuva imindeni kanye nemiphakathi yawo.

Izimo ezinzima zalaba basebenzi abavela kwamanye amazwe ezimayelana nokuba kude namakhaya abo, isikhathi eside senkontileka yabo yokusebenza kanye nempilo eyinhlanganisela echuma yande ezindaweni ezihlala abantu abampofu ezikhungweni zokugubha, ziholele ekonakaleni komndenini wama-Afrika kanye nasempilweni yomphakathi obekuhamba kahle futhi kuqinile. Enkondlweni elandelayo (Schapera, 1965), imbongi iveza ukulangazela impilo ehamba kahle, bese icela inkosi, uMolefi Kgafela wesizwe saBakgatla, ukuba ifune abantu bayo abaduke baya ezindaweni zasemadolobheni:

MOLEFI KGAFELA

Batla matimela, ngwana aMakuka;

matimela abatho oogorose,
 oetse dikgomo otswa godibatla.
 Obafophole kaditelekaraga
 Babangwe bautlwala kakwadikapa;
 okwalle komisinara yaKapa,
 ore, Rebatliseng, rebatla batho.
 Babangwe babalelwa kakwaNatale,
 bana leDikobe ngwana gaNthite
 Bontsi babona bamoJohane
 Kafa Tlhabane goatile basadi;
 basadi lebona obaphuthe batle

(MOLEFI KGAFELA --- Ekubekweni kwakhe

Funa ingane edukile, ngane kaMakuka,
 buyisa ekhaya abantu abadukile;
 yenza njengasezinkomeni obuzifuna.
 Bafune ngethelegrafu
 Abanye kuzwakala ukuthi baseKapa;
 bhalela uMkomishini waseKapa
 uthi, "Sisize sifune, sifuna abantu".
 Abanye kuzwakala ukuthi baseNatal,
 banoDikobe, indodana kaNthite.
 Iningi labo liseGoli.
 ERustenburg abesifazane bayanda;
 Qoqa ngisho nabesifazane, mababuye)

Ukuwa kwempilo yomndeni wama-Afrika kugqanyiswa kakhudlwana kuyo le nkondlo, ngenkathi imbongi ibhekise kwabesifazane abasebenza njengezigqila. Uphinde abhekise esehlukanisweni kanye nasekuhluphekeni kwezingane:

MOLEFI KGAFELA

Bangwe basadi batlogetse banna,
 batlogetse banna bababatlile;
 gosale gotwe baile dirakeng,
 baile, letsona gabadigorose;
 baromele Matshetshela akgosing,
 baitse dikunyane tsaditoropo.

Banna bapaletse kwaMakgoeng,
 batlogetse basadi bababatlile.
 basadi lebana baketa batsofe,
 baletsaborraabo-mogolwane,
 gabaapare, baiphotlhere fela.
 Makau apaletse kwaMakgoeng,
 gatwe banyala boseterepikopo,
 banyala kajeno batsoge batlhala.

(MOLEFI KGAFELA --- Ekubekweni kwakhe

Abanye abafazi bashiye amadoda abo,
 bashiye amadoda abebabangela usizi;
 kuthiwa baye ukuyofuna amakhadibhodi,
 bahambile, kodwa abawabuyisanga;
 thumela inkosi uMachechele ukuba abalandele,
 owazi izindawo ezingamadolobha.
 Amadoda ahlala ngenkani ezindaweni zabamhlophe,
 ashiya amakhosikazi lawo ebewabangela izinsizi;
 abesifazane nezingane bakhathazekile,
 benza obabamkhulu babo bakhale,
 abagqoki, bayantula.
 Amadoda asemancane ahlala ngenkani ezindaweni zabamhlophe;
 kuthiwa bashada amantombazane akhangayo,
 bashada namuhla bahlukane kusasa.)

Kunoveli yakhe iNehanda, uYvonne Vera (1993:66) ubhala ngemiphumela enobuhlungu yokuvumela abembi begolide ukuba bangene ezweni lakhe, mayelana nesenzo sokuthengisa esenziwe ngabantu bakubo abasiza abembi begolide emizameni yabo yokuthola igolide:

Who are these strangers ... these gold hunters? Our men help them hunt for gold, and we thought they would leave. Now they hunt us out of our land. It is now clear that they have discovered that our land is the gold they sought...

Kusibonelo esingenhla kuyacaca ukuthi esinye sesenzo sokunganeliseki siletha izezo eziningi ezihambisana naso nezilandela ngemuva kwaso; kuyacaca manje ukuthi "abazingeli begolide" baphenduka baba "ngabazingeli babantu", base bephenduka baba "ngabazingeli bomhlaba". Ubudlelwane bokungena

ngokumonyulwa phakathi kwegolide (izimbiwa), indoda (abantu) kanye nomhlaba (indawo) kubekwe kwembuleka. Lolu khondolo lapho abembi begolide/abazingeli bezimbiwa kungenzeka bazingela babulale noma basuse ngendluzula abomdabu bese kuhlala bona emhlabeni wabo, yinto yomhlaba wonke eyenzeka emazweni ayengawamakholoniyali e-Afrika, e-Australasia, eNyakatho naseNingizimu nelaseMelika. Lolu hlelo lushiye imizila yokufa, ukusukela ekuqothulweni kwabomdabu kwezinye izindawo, ukuya ekushabalaleni kwezilwane nezitshalo kwezinye (ikakhulukazi emahlathini omhlaba angonakaliswanga, isb. iBrazil neCongo). Ekugcineni lokhu kuholele ekufuthumaleni kwendawo engaphezulu kolwandle kanye nasekonakalisweni kwendawo engaphandle, evikela umhlaba ekulinyazweni yimisebe yelanga eshisa kakhulu.

4.4 ISIPHETHO

Sikhombise ngolimi ukuthi izingxenye zempilo yabantu ezinjengendawo nomhlaba ziyaxabanisana.

Nakhona kunjalo izindaba zokuxabanisana, ezididayo, nezithinta imizwa kungenzeka zibe ngumlando wokuthathelwa umhlaba kanye nomzabalazo mayelana nomhlaba e-Afrika eseNingizimu phakathi kwama-Afrika kanye nabaseYurophu manje osoyekwe unjalo, ngandlela thize.

Amafilosofi ama-Afrika asekelo imibono mayelana nobunini bomhlaba kanye nalokuthathelwa ngokomlando nangokwepolitiki kuphanjaniswe namafilosofi kanye nezinqubomgomo zaseYurophu.

Ekugcineni kuphambana nalesi sendlalela, esinikezwe ngolimi ngezimo ezahlukahlukene zezehlalo, ezomnotho, ezepolitiki nezamasiko, ukuthi sikholwa ngokuqinisekile ukuthi okuqukethwe yile ngxenye kuzoqala ngokuvula ukungatholisisi kahle, kanti ngokwenza njalo kukhanyise kuphinde kunikeze izisombululo enkingeni yomhlaba ikakhulukazi eNingizimu Afrika, nase-Afrika nasemhlabeni wonke. Kuze kube manje sethemba ukuthi kuzonikeza izisombululo kulokhu:

- inkinga yeningi lama-Afrika elinganamhlaba nelinganamakhaya

- inkinga yokungasatshalaliswa ngokulinganayo komhlaba eNingizimu Afrika phakathi kweningi lama-Afrika (abanomhlaba ongama-20%) kanye nengcosana yabamhlophe (abanomhlaba ongaphezulu kwama-80%)

Izisombululo zezinkinga ezingenhla kumele zisukele futhi zitholwe ngezindlela ezimbili ezibangele ngokuqondile noma ngokungaqondile yona le nkinga yokungabi nomhlaba, okuyi:

Ifilosofi yama-Afrika kundawo, endaweni okuhlalwa kuyo kanye nasemhlabeni, uma iqhathaniswa nefilosofi yabaseYurophu. Ake sibheke lezi zimo ezilandelayo:

- Ingabe ifilosofi yama-Afrika ibuhlanganisa kangakanani ubunini bempahla yomhlaba ("Ikhaya lami yikhaya lakhe, umhlaba wami ngumhlaba wakhe"), ngokuphambana nombono wabaseYurophu wobunini bempahla yomhlaba komuntu oyedwa noma ngokungahlanganyeli, okungabengele ukuba ama-Afrika ephucwe impahla yawo?
- Yikuphi ukuhumusha abaseYurophu abakuhlanganise nalefilosofi yama-Afrika mayelana nobunini bempahla noma bomhlaba eNingizimu Afrika, ngaleso sikhathi?
- Ingabe imigomo yobunini noma ilungelo lomhlaba kumele kubuyisane kanjani phakathi kwezindlela ezimbili ezehlukile zokuba namatayitela, okuyitayitela yomhlaba yama-Afrika eyenziwe ngomlomo uma kuqhathaniswa netayitela yomhlaba yabaseYurophu ebhalwe phansi?
- Ingabe ifilosofi yama-Afrika yokuthi "umhlaba awusoze waba nomnini ... ngoba umhlaba awusiwo walabo abaphilayo" ufinyelela kuliphi izinga mayelana nokwephucwa kwama-Afrika umhlaba wamathonga abo obanzi uma kubhekwa ifilosofi yabaseYurophu yobunini bomhlaba okuncike ekuthengiselweni kanyenakutayitela yomuntu oyedwa?

Ukuletha ukubuyisana koqobo mayelana nenkinga yomhlaba eNingizimu Afrika namuhla, kanye nokugwema isimo esifana naleso saseZimbabwe, kumele kuthathwe izinyathelo ezilandelayo:

Uhulumeni kumele alungise ukungalingani ekuhlaleni emhlabeni phakathi kweningi lama-Afrika kanye nengcosana yabamhlophe, ngokushesha okukhulu.

Uhlelo lokubuyiselwa komhlaba oluqhubeka ngonyawo lonwabu kumanje kumele lusheshiswe, ngenhloso ecacile yokuncephezela labo bantu abathathelwa, njengoba kubekwe kuMthethosisekelo waseRiphabhuliki yaseNingizimu Afrika, Umthethonombolo 2 ka-1994, kanye Nasemthethweni Wokubuyiselwa Kwamalungelo Omhlaba (Jaichand 1997:6).

Ukubuyisana kumele kubambane ngokungenakumonyulwa nokubuyiselwa komhlaba, ngakolunye uhlangothi, ukubuyiselwa komhlaba kumele kwenziwe isimo esiyimfanelo sokubuyisana. UPaul Ricour kuKearney (1995:37) uvumelana nenqubo yesimo soxolo, ngezibonelo ezilandelayo kumiphumela Yempi Yesibili Yomhlaba kanye nasekuvezeni lokho iJalimane beyikukweleta iYurophu kanye namanye amazwe omhlaba:

Sithanda ukugxilisa indima yenkumbulo kulesi simo. Ngakolunye uhlangothi, inkumbulo ingumthwalo; uma silokhu siphindaphinda indaba yezimpi okwanqotshwa noma okwehlulwa kuzo, silokhu siqinisa inzondo endala. Bheka amazwe ahlukahlukene aseYurophu. Ngokweqiniso, asisoze sathola ipheya elalingekho empini esikhathini esithile. AmaFulentshi nabaseBrithani, basePoland namaJalimane, njalo njalo. Ngakho, kunenkumbulo okuyijele, elibuyisela emuva. Kodwa, ngakolunye uhlangothi, ngeke sakwazi ukwenza ngaphandle kokutshalwa kwenkumbulo yalokho esikuzuzile kwezamasiko, kanye nokuhlupheka kwethu. Lokhu kungiletha engxenyeni yesibili. Sidinga inkumbulo yokulandelana kwesibili eyesekelwe ekuxoleleni. Futhi asikwazi ukuxolela uma singakhohlwanga. Ngakho, kumele sendlule ezinkumbulweni zethu, sabelane ngezinkumbulo zethu ukufikela lapho, ngokwesibonelo, amacala amaJalimane aba yingxenyeni yenkumbulo yethu. Ukwabelana ngenkumbulo yesihluku sikamakhelwane wami kuyingxenyeni yalolu phawu lwepolitiki yokuxolela. Sinezibonelo ezithile. Ngenkathi ushansela wamaJalimane eya kuWarsaw eguqa phansi acela ukuxolelwa, ngicabanga ukuthi lokho bekubaluleke kakhulu kuYurophu. Ngoba, nakhona kumele sedlulise inkumbulo yezimpi, njalo njalo, kumele sigcine inkumbulo yezibazi ezasala. Ngemuva kwalokho singaqhubeka nokwabelana ngezinkumbulo, kulokhu kuxolelana phakathi kwethu.

Ukulandela esibonelweni sikaPaul Ricour, nokusisebenzisa esimeni somlando wokwephucwa umhlaba eNingizimu Afrika, ukubuyiselwa okuyimpumelelo kanye nokubuyisana ngokuyiqiniso kungatholakala kuphela ngaphansi kwezimo ezilandelayo:

- Abahlali abamhlophe, amaBhunu namaNgisi, kumele bavume futhi bemukele ukuthi banecala lokuhlukumeza amalungelo esintu, ekwephuceni ama-Afrika wonke umhlaba.
- Kuze kube manje, amaBhunu namaNgisi, kumele bazibophezele ohlelweni lokubuyiselwa komhlaba, kanti kumele futhi basize uhulumeni ngokuzimisela kwabo ekusebenzisaneni nezinhlaka ezinjengeKomishini Yokubuyiselwa Kwamalungelo Omhlaba, ngaphansi koMkomishini Omkhulu Wezicelo Zomhlaba, Iphini loMkomishini Wezicelo Zomhlaba, kanye nabokomishini bezicelo zomhlaba ezifundeni, njengoba kunqume uNgqongqoshe Wezemihlaba (Jaichand 1997:69).

Ngakolunye uhlangothi, iningi lama-Afrika, elephucwa umhlaba walo ngokususwa ngenkani, kumele libekezele, kumele lizibambe, futhi kumele ligweme ukuthatha ngokungemthetho nokuzihlalisa ezindaweni okufana nokwalokho okwenziwe ngomakadebona bempi eZimbabwe, ngoba lokho kungadala kuphela isimo esishubile nokungqubuzana, bese kuphazamisa lo msebenzi oyindida nowesabisayo wokuletha ukuvumelana okunokuzwana nokunobungani kule nkinga yomhlaba.

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